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Secretary Taft on the Panic

Those who expected that Secretary Taft in his Boston addresses and Governor Hughes in his Message would make each a pronunciamento embodying his National political platform as a Presidential candidate are, we are glad to say, disappointed. Neither of them is seeking the Presidency, though each of them is being urged by his friends as a candidate. Each one is attending strictly to the business of his office, and in each case it is the office seeking the man, not the man seeking the office. Secretary Taft made two addresses in Boston. In the minor address before the ministers he reiterated his well-known views respecting the Philippines: that the object of our Government should be to prepare the Filipinos for self-government, but that it would take a long time, at least a generation, before they could be left wholly to govern themselves. His chief address, at the banquet of the Merchants' Association, was devoted to a consideration of the causes of the recent panic, which he explained substantially as follows: The world has a certain amount of loanable capital available for new enterprises. This amount is, in the course of time, gradually absorbed, and then new enterprises must wait, and even old ones may for a time be crippled. Besides this gradual absorption of loanable capital there has been recently great waste, both through extravagance and through war—the Spanish, the Boer, and the Russo-Japanese war. These facts had, eight or nine months ago, produced a stringency throughout the world; to this stringency has been added a weakening of that public confidence on which our credit system is based. "The revelations of irregularity, breaches of trust, stock-jobbing, over-issues of stock, violations of law, and lack of rigid State or National supervision in the management of some of our largest insurance companies, railroad companies, traction companies, and financial corporations, shocked investors and made them withhold what little loanable capital remained available." Secretary Taft believes that already the country is beginning to recover from the panic, which will not be long continued, for the reasons that (1) we have the gold standard, (2) the railways are on a more solid foundation than in 1893, (3) the balance of trade is with us. To which we may add that the revelations of irregularity and dishonesty have had a tendency to strengthen ultimate confidence, both by showing the people how to discriminate between the gamblers and the honest producers of wealth, and how at least to restrain and make more difficult the gambling operations and the more flagrant robberies perpetrated by the comparatively few dishonest capitalists. Secretary Taft made it clear that he approves the prosecution by the Administration of the wealthy lawbreakers, and the supervision and regulation of the great carrying corporations by the Federal Government in the future. "No panic, however severe, can make wrong right. No man who sincerely believed the Administration to be right in its measures to punish violations of law can now be turned from the earnest support of that policy to-day." No backward step should be taken. The protection of the country from the danger of Socialism is governmental regulation. "Any one who seeks a retrograde step from that policy of the Administration, on the theory that it would be a real step toward conservatism, is blind to every sign of the times." Readers of this speech cannot doubt that Secretary Taft desires to take his full share of responsibility for the general course of the present Administration, both in its prosecution of wealthy lawbreakers

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and in its endeavor to secure more effective laws for the protection of popular rights and the preservation of popular interests; and readers of The Outlook will not doubt that The Outlook heartily indorses this position as sound and conservative.

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Governor Hughes on the Questions of the Day

The subjects of Governor Hughes's Message, which was read to the New York State Legislature on New Year's Day, may be considered under two heads—those which peculiarly concern the State and those which are of National as well as of local or State interest. Those of his recommendations which refer to matters of State policy deal with Canals, Highways, Rearrangement of State Institutions, Agriculture, Harbor Administration in New York City, the National Guard, Forestry, Pure Food, Salaries of Judges, and Race-Track Gambling. Of these purely State matters the subject of race-track gambling is the one upon which there will probably be the greatest contest at the State Capitol. The Governor points out the inconsistency of the present laws, which practically permit betting and pool-selling at race-tracks, while punishing them as penal offenses when indulged in elsewhere. He recommends that the laws on public gambling and bookmaking be made uniform and more stringent. The gambling interests will not let this commendable recommendation pass without vigorous opposition, and the Governor will need the support of an aroused and well-organized public opinion. The topics on which the whole country will be interested to know the Governor's opinions (although in this Message he applies them, of course, to State affairs only) are the following: Banks and Trust Companies, Insurance, Regulation of Public Service Corporations, the Debt Limit of Great Cities, Ballot and Election Reform, and the Development of Water Powers. These are subjects which come up for legislative discussion and action not only in the individual States but some of them in the administration of the Federal Government. Governor Hughes believes in a stricter and more uniform control of banks and trust companies. He justly says that trust companies doing a banking business should in the transaction of that business be subject to the identical restrictions and conditions that are imposed upon banks. The law should apply, not to the name of the institution, but to the kind of business it does. He advises the Legislature to proceed with extreme caution, if at all, in modifying the laws regulating life insurance, as there is "no business more closely related to the welfare of the people, especially to the thrifty and provident, and none which should be more carefully safeguarded." He advises that the telephone and telegraph companies should be put under the control of the Public Service Commissions, which now regulate the railway, gas, and electrical corporations of the State. As to the borrowing power of great cities, he recommends that bonds sold to build public works that produce an actual net profit to the city ought not to be considered in estimating a debt limit. This is in accordance, it appears to us, with an ordinary wise business procedure. The Governor recommends simplification of the ballot and the printing of candidates' names thereon under the office for which they are nominated and not under a party emblem. He also urges direct nominations and an official primary ballot. He commends the purpose of the Commission which is now investigating the undeveloped water powers of the State, and urges that "no grant should be made of water power privileges without compensation and under restrictions which will properly protect the rights of the public from whom the privileges are derived." The paragraph on water powers is one of the briefest in the Governor's Message, and yet it strikes us as one of the most significant. In the next ten years there will be accomplished a very remarkable development throughout the entire United States of water powers for producing light, heat, and manufactures through the medium of electricity. The rights of the public in this electrical development must be recognized, preserved, and protected. And the principle here enunciated in the Governor's Message is equally applicable to street-car,

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telephone, telegraph, electric lighting, and railway franchises. Both in his executive action and in the clear statement of sound political principles in his messages, Governor Hughes has entirely justified the confidence of the people who chose him for Governor because of his character rather than because of his proved statesmanship, at a time when they were apparently more interested in defeating his opponent than in singling him out as their special choice.

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Government Insurance of Bank Deposits

The Outlook has received, from time to time, for many years, written and printed communications from various correspondents advocating State insurance of bank deposits. At first regarded with derision as the visionary notion of extreme believers in government paternalism, it finally began to be considered by bankers, and we have in our possession, sent to us last November, the draft of a bill prepared by C. F. Allis, Vice-President of the Second National Bank of Erie, Pennsylvania, providing for a scheme of insurance of National bank deposits through the Comptroller of the Currency. Mr. Allis's plan arranges for an annual assessment of National banks of a fixed sum of money ranging from one hundred to four hundred dollars, according to the capital of the bank, until the sum of six million dollars is amassed as a guarantee fund. Then the assessment shall stop until payments to depositors shall deplete the guarantee fund below five million dollars. Mr. Allis, however, expressly provides that National banks be forbidden to announce or advertise that their deposits are insured by the United States Government—thus defeating, it appears to us, the chief moral effect of the plan. It has, however, remained for the young State of Oklahoma to put the theory of State insurance of bank deposits into operation by an Act passed on December 17 last, which becomes effective on February 15 next. All banks organized under the State banking law of Oklahoma are required to pay to the State Banking Board, consisting of the Governor, Lieutenant-Governor, President of the State Board of Agriculture, State Treasurer, and State Auditor, an assessment of one per cent of their daily average deposits for the year preceding the date on which the law becomes effective. The object is to create a guarantee fund which shall amount to one per cent of the total deposits of the banks subject to the Act, and means are provided in the Act for increasing this guarantee fund whenever it shall be depleted by payments to insured depositors, or whenever the amount of the deposits throughout the State increases. All State banks for which this insurance is provided are subject to rigorous and immediate examination by the State Banking Board. For instance, "any officer of a bank found by the Bank Commissioner to be dishonest, reckless, or incompetent shall be removed from office by the Board of Directors of the bank of which he is an officer, on the written order of the Bank Commissioner." On the suspension or failure of any State bank controlled by this Act, depositors shall be paid immediately in full, and when the cash or quick assets are not sufficient for this purpose, the State Guaranty Fund is to be drawn upon. Banks that conform to this Act in all its particulars may publicly advertise that their depositors are insured by the State of Oklahoma; and National banks within the State, which are, of course, exempt from State law, may enjoy the advantages of this insurance, provided they conform to the State Banking Act. The result is that the National banks, eager for the commercial advantage which such insurance would give them, are appealing to the Federal Government to know whether they may be permitted to conform to the State law. It is also said that banks in the neighboring States of Kansas and Missouri see the pressure that will be brought on them by the proposed increased security of banking in Oklahoma, and are beginning to agitate for the insurance of deposits by their own State Governments. This is a radical experiment, but we are glad to see it tried in Oklahoma, which is doing a good deal of interesting experimentation in popular government.

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The Flow of Immigration

The year 1907 undoubtedly will be looked upon as a notable one in the annals of American immigration. The most definite and comprehensive law that this country has had on the subject was placed on the statute-books last February. The chief provisions of this law are likely to represent our National policy toward immigration for a much longer period of time than has elapsed since the last previous law was passed. The most vexing foreign question that this country had to face in the course of the year was one regarding Japanese immigration. The new law attempted to solve this problem, but thus far unsuccessfully. A National Commission provided for by the new statute, consisting of nine members, began a thorough investigation of the subject. Its work will be continued for at least another year before it makes a full report, and will include a careful investigation of the effects of immigration on the social and industrial life of this country. An investigation of this character is much needed. In a country in which the settlement of political and social problems depends so much upon a general knowledge of the conditions underlying them, it is important that the public should know the facts. At the present time the only exact information on the subject of immigration within the reach of the people of the United States is contained in the annual reports of the Commissioner-General of Immigration and the last census. The former leaves the immigrant at the exit of the immigration station, and the latter is inadequate and antiquated so far as the subject of the effects of immigration are concerned, for its statistics were gathered before the full force of the present wave was felt. The flow of immigration also reached a new mark last year; a fact which we have already reported and commented upon. The phase of the subject which presented itself in the course of the year that will probably attract the most attention was the volume of the eastward flow, in the course of the last two months, of those styled "emigrant aliens." This was so abnormal that it is causing much apprehension regarding its effect on the countries to which they have been and are returning. It is possible to obtain a good idea of the volume from the data compiled by the Transatlantic Steamship Conferences. The record shows that 103,848 persons sailed for Europe from United States and Canadian ports in the third or immigrant class between November 22 and January 1. The number who turned their faces eastward in the course of the year, the same statistics being used as a basis of computation, was 550,045, or more than two-fifths of the westward movement.

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Reasons for Return

This total will surprise many persons, for it is far above the highest estimates which have been made. Few have any impression of the magnitude of the ebb of the alien tide. As a matter of fact, while many more "emigrant aliens" sailed eastward last year than in any previous year, the most striking phase was the number who sailed in the last forty days. This "forty days' wonder" is likely to be productive of much thought on the part of students of immigration, owing to its relation to our labor conditions. In two different years, in the course of the last ten, the number who have gone to Europe in the third class has been greater, in proportion to the number who came to America, than in 1907. In 1898 the percentage was 45.39; and in 1904, a Presidential year, it was 48.74, or nearly one-half. The total number who have crossed the Atlantic Ocean in the immigrant class in the course of the last ten calendar years is 7,752,978. Those who have returned number 2,486,653, or 32.07 per cent. These figures also include Canadian ports, as many immigrants come to the United States through them. In other words, nearly one-third of our immigration, in the course of that period, has manifested no intention of remaining permanently in America. This fact will be of great interest to those who have been troubled regarding the assimilation of the immigrant. The facts regarding this heretofore little recognized phase of immigration have come to light so recently that it is not possible fully to analyze

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its causes. Several stand out quite clearly, however. The movement of the last two months is due to a combination of causes, such as the approach of the holiday and idle season when many return home in normal years, fear regarding the demand for unskilled labor in the near future, and incidentally the proximity of a Presidential election. Many foreigners look upon a Presidential year as one in which labor conditions are likely to be unsettled. This movement demonstrates that we have an elastic labor supply at our command which can accommodate itself, in a measure, to conditions. If there were any doubt of the truth of this, the comparatively empty third-class quarters of certain steamships approaching New York would be convincing. This elasticity is increased by the fact that, owing to the influx of money from America and the higher wages paid in such countries as Italy, as a result of a decreased labor supply through emigration, the economic conditions in Europe are more favorable for unskilled labor than formerly. In December, 1906, 85,466 aliens were landed in the United States. In the corresponding month of 1907 the total number of arrivals in the third class at the Atlantic ports of the United States and Canada was, approximately, 48,000. Among the causes for the normal return are nostalgia, full pockets denoting a fulfilled mission, and illness. Those who complain of the cost of maintaining relief institutions for the benefit of foreigners would be astonished if they realized the number of those who go home after giving America of their best, worn out victims of a changed environment, and many of them suffering from tuberculosis and other pulmonary ailments.

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The Situation at Goldfield

It is an axiomatic principle of law and common sense that it is the duty of a State to preserve peace and security within its own limits. Sometimes, but not often, a condition of affairs arises when it is beyond the power of the State authorities to exercise this function completely. In that case an appeal may be made to the United States for military aid. The clause in the Constitution upon which this right of appeal rests is as follows:

> The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and, on application of the legislature, or of the executive (when the legislature cannot be convened), against domestic violence.

This has always been construed to mean that when the President of the United States receives such an appeal from a State Legislature or Governor, it is almost a mandatory duty for him to furnish assistance promptly. If the President were to wait for full inquiry into the facts, the mischief apprehended might be done; the very nature of the case requires quick decision and prompt action. The Outlook has already reported the appeal of Governor Sparks, of Nevada, to the President for troops to be sent to Goldfield, and the President's action in promptly complying with the request. As a matter of fact, no single life had been lost by violence before Governor Sparks's appeal was made, nor has there been any disturbance, unless possibly the slightest, since the troops arrived. Governor Sparks, however (and, naturally, the mine-owners also), is of the opinion that if the troops were not at Goldfield extensive disturbances might occur. Meanwhile, the Nevada Legislature has not been called together to deal with the situation, and it is only too apparent that the local authorities, including the Governor, have been disposed to look to the United States Government for their sole support. This is all wrong, and when Governor Sparks went so far in a despatch to the President as to intimate that even if the Legislature were convened it might not take necessary action, the time for plain speaking had arrived. President Roosevelt accordingly notified Governor Sparks that if within three weeks the Governor did not assemble the Legislature (three weeks having been named by Governor Sparks himself as the time necessary for that purpose), the Federal troops now in Goldfield would, five days thereafter, be withdrawn. The Governor has intimated his intention to call the Legislature as recommended. So far as we have seen,

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this action of the President is universally approved, unless it be by a part of the people of Nevada. If, after a genuine and earnest effort has been made by the Governor and Legislature of Nevada to establish peace and prevent violence, it shall be evident that outside assistance is really necessary, no doubt the United States might properly again come to the assistance of the local authorities; but it is certainly true that the power of sending National troops to preserve quiet in localities where disturbances exist should not be hastily or carelessly employed.

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Half-Fares for School-Children

The school-children have had their day in court, and it is gratifying to record the fact that the United States Supreme Court holds that a State may lawfully order its railways to carry them to and from school at half-price. As reported through an interesting editorial in the New York S.n, this right of the State has been affirmed as constitutional, on one ground by the Massachusetts Supreme Court, on another by the United States Supreme Court. The case arose in Attleborough, where a street railway company refused to sell tickets for the transportation of pupils of the public schools at rates not exceeding half the regular fare charged for the transportation of other passengers, as the law requires. The company argued that the statute was confiscatory because it made the company carry the children at a loss. But the highest court in Massachusetts replied that, so far as the statute went, the company could raise its rates to adults so as still to make a profit on its total business, and that, as the children rode at times when the cars were not crowded and as they occupied less space, it was not certain that the half-fare involved loss. But the really important point of the decision was that the selection of children as a class to be favored was not an arbitrary act (as if, for instance, white passengers paid less than black), but was in pursuance of the sound and long-established policy of the Commonwealth to encourage education. Thus technicalities or close construction of a constitution are not to hinder the large, helpful policy of a State working for the public good. The United States Supreme Court points out that the company got its charter after the statute was passed, and the presumption was that it at that time accepted the restrictions of the statute. But, apart from this, the Court held that the law is not objectionable, either on the ground that it denies to the railway companies the equal protection of the laws or that it deprives the corporation of its property without due process of law. Furthermore, Justice Holmes, though with some hesitation, expressed separately his belief that the statute requirement might be justified under the State's police power, adding these significant words:

> If the Fourteenth Amendment is not to be a greater hamper upon the established practice of the States, in common with other governments, than I think was intended, they must be allowed a certain latitude in the minor adjustments of life, even though by their action the burdens of a part of the community are somewhat increased. The traditions and habits of centuries were not intended to be overthrown when that amendment was passed.

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"Constructive Treason"

Last week the trial of the one hundred and sixty-nine members of the first Russian Duma who signed the Viborg Manifesto was concluded. It will be remembered that during the first Duma a large number of Radicals, mostly Constitutional Democrats, claimed the right to authorize, or to refuse to authorize, taxation. When, by forcible dispersion of the Duma, they were deprived of this right, they fled to Finland, and, in a conference at the city of Viborg, recommended to their fellow-countrymen to refuse the payment of taxes. Among the political leaders at Viborg were Ivan Petrunkevitch, who framed the first demand on the Emperor for a Constitution; Prince Dimitri Shakofsky, ex-Secretary of the Lower House; Prince Obolinsky, the eminent jurist; Vladimir Naboukov, the no less well-known Radical leader, and others. It is impossible for Americans not to feel sympathy with such men. It is true that it might have been more astute not to have recommended to their fellow-

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countrymen to withhold tax payments until they were sure that public opinion in Russia would support them. But there has been no attempt on the part of the ex-deputies to deny their responsibility for the manifesto; on the contrary, they have sustained it before the court with courageous devotion. While the former deputies still remain at large without bail, and while the comparatively light sentence of three months' imprisonment pleasantly surprises those who had feared a sentence for one or two years' incarceration, the case will be appealed to the Senate, the highest Russian tribunal. It will be interesting to note whether that body upholds the decision of the lower court in declaring the accused individually and collectively guilty of composing and signing a document which later was circulated in Russia by other participants in the agreement for the instigation of national action against the Government—in other words, what is, according to the lower court, constructive treason.

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The Collapse of the Druce Myth

One of the most extraordinary delusions of modern times received its death-blow last week when the grave of Thomas C. Druce was opened in England, and instead of a coffin filled with lead there was found the body of a bearded man corresponding to the description of Druce. It is true that a son of T. C. Druce declared that he saw his father die, saw him put into a coffin and saw that coffin interred, but this evidence was scouted by the tens of thousands of English people who have insisted that Druce was one and the same person with the fifth Duke of Portland and that he carried on a separate existence as Druce in a merchant's bazar conducted by him for years in Baker Street, London. The case has been in the courts lately in the form of a trial of the son of Druce, who now owns the bazar and who saw his father die, on a charge of perjury brought by a grandson of T. C. Druce who upholds the double-identity myth and claims to be an heir of the Portland estates. It might seem the only simple course that the grave should have been opened many years ago—but then there would have been no Druce case! People dearly love mystery and romance in high life; and for many years servant-girls, pot-boys, and readers of shilling-shockers have been responding eagerly to the requests for subscriptions to aid in ousting the present Duke. The remarkable story has had a certain appearance of probability because in point of fact the fifth Duke of Portland was a very singular person. He disappeared from public life two or three times for considerable periods, and these periods are *said* to correspond with the appearance in London life of T. C. Druce, whose goings and comings were also mysterious. The Duke spent hundreds of thousands of pounds in underground excavations and passages at the great Portland estate of Welbeck Abbey. Among these excavations was an immense underground ball-room, the center of miles of passages. In this ball-room the Emperor William of Germany was quite lately entertained during his visit to England. In dress, in tastes, and in his life the fifth Duke of Portland was eccentric to a degree, and it has even been darkly intimated that he was a leper, and that he killed his brother, Lord George Bentinck, on account of a quarrel over a woman—who, it has been alleged, afterward married T. C. Druce.

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A Tissue of Lies

It is very difficult at this distance to tell whether or not there is any truth in some of the assertions supposed to connect the Duke of Portland with Druce. It is almost an instinct, with newspapers at least, to exaggerate in telling such a story, and as it is repeated from one paper to another statements of fact become confused with mere unsupported rumors. Thus most American papers in telling the story have flatly stated that there is an underground tunnel connecting the town house of the Duke of Portland with the Baker Street bazar. If this is so, it would certainly be a strong bit of evidence, taken in connection with the fifth Duke's known passion for subterranean burrowings; but we believe that, sifted down to actual fact, it will be found that no such tunnel exists and that there is simply a rumor that it used to

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exist. So with portraits showing a remarkable resemblance between the two men; they have been printed here as if photographs, while really they are drawings by more or less imaginative newspaper artists. Once such a myth is started, it grows with marvelous rapidity. An American witness insisted that he knew the one man as both Druce and the Duke, that he was a confidant of the Duke's purpose in leading a double life, and that he arranged the make-believe Druce funeral at Mr. Druce's request. But when this man appeared on the stand he was shown to be a notorious liar, known in America as the "greatest living affidavit-maker" and to be the man who tried to sell to American newspapers a sensational falsehood about the theft of A. T. Stewart's body; his testimony collapsed like a house of cards, and when he returned to New York his extradition on a charge of perjury was demanded. Then there came forward a delightful lady liar, in whom the Duke of Portland had also confided, and with whom Charles Dickens had conversed on the subject, telling her that he knew all about it—and, by the way, because the words Druce and Drood have a vague resemblance, Charles Dickens's unfinished tale, "Edwin Drood," is supposed by the myth-believers to have had something to do with the Portland case, although there is not the slightest resemblance in plot between the two stories. This woman, Mary Robinson, said she wrote the whole story out in her diary at the time; and that was to be a prime piece of evidence. But on the stand she regretfully stated that the diary had been stolen from her, and she could only produce alleged copies of what she asserted was in it. We have only indicated some of the more salient features in this extraordinary case, which has as many intricacies and doublings as have the underground passages at Welbeck Abbey. Druce died and was buried in 1864; the fifth Duke of Portland died in 1878; and ever since then one branch of the Druce family have been exploiting their claims to the enormous Portland estate. There are half a dozen sensational plots for novels to be had out of the affair, but we hope that some fair-minded writer will give us a clear, careful study of the facts as a fascinating contribution to the psychology of self-delusion.

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One Central American State

The Outlook has already commented upon the remarkable provisions contained in the eight treaties signed week before last at Washington by the representatives of the five Central American states, assembled in a conference which may prove to be the most important event thus far affecting their history. The brief summary which we gave reveals only in part the extraordinary character of the treaties. Additional emphasis may well be laid upon them. This is desirable, first of all, for the good of the republics themselves, as the more adequate the notice the treaties receive in this country, the more certain will be their ratification by the Governments involved. Secondly, the building of the Panama Canal has put these countries, so to speak, "in the front yard" of the United States. Their conduct, now that of our near neighbor, is more than ever important to us. Stirred by last winter's strife and disorder, which existed in all but one of the Central American republics, Mr. Root, Secretary of State, and the Central American representatives in Washington were moved to follow the Portsmouth precedent, and asked that a Peace Conference be called. Such a plan found favor in Mexico also, and the invitations of Presidents Roosevelt and Diaz were accepted by the Central American Presidents, who were glad to see the countries to their north act the part of a friend and neighbor in helping them to reconcile their differences. But the work accomplished by the Conference quickly outran the bounds of mere arbitration. Hitherto the trouble with Central American efforts at peace has been that they have been general agreements and empty promises, which have been almost immediately broken. The treaties just signed, however, follow a different line. They are specific and practical. Two, in especial, are well adapted to begin the progressive growth of a common-sense Central American conduct,

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leading towards a real union of Central American states. Nothing less than this union was the avowed aim of the Conference, "to promote the unification and harmony of interests as one of the most efficacious means to prepare for *the fusion of the Central American peoples into one single nationality*." As a first means to this end there must be common legislation wherever possible. Hence the Conference adopted a provision, like that of the Hague Conference, for the regular, automatic meeting of further conferences. Within a month from the final ratification of the new treaties, each of the contracting Governments agrees to name one or more commissions to occupy themselves with matters of an economic and fiscal nature which it is deemed proper to make uniform in Central America. Within six months after their appointment the commissions shall present a report, and each Government shall communicate that report to all the other Governments, naming delegates to meet at a common conference to be convened on the first day of the following January. The object of this conference is to frame common laws. Similar conferences are to be held annually thereafter in January. The first conference is to meet at Tegucigalpa, and when its sessions are over it shall designate the next place where the conference is to meet, and so on from conference to conference. Thus there will arise, we are glad to say, almost immediately an international Central American Parliament.

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The Central American Court of Arbitral Justice

As in the Hague Conference last summer, so in the Central American Conference this autumn, if, with many, the first subject of importance seemed that of a transformation of the Conference into an International Parliament, the second was certainly that of the establishment of an International Court. Such a Central American Court should represent, as the treaty text says, "The National Conscience of Central America." It should efficaciously guarantee the rights of the five Governments, and maintain peace and harmony in their relations, without being obliged to resort in any case to the employment of force. The delegates therefore agreed to establish a permanent tribunal, to be called the "Central American Court of Justice." To it the Governments are to bind themselves to submit all controversies of whatever nature. The delegates have even declared, in their Convention now before the Central American Governments for ratification, that the Court shall take cognizance of questions which an individual of one country may raise against any of the other contracting Governments, no matter whether his own Government supports the claim or not, if the remedies provided by the laws of the respective countries shall have been exhausted, and if a denial of justice shall be shown. It might be difficult to persuade most Governments to agree to such a provision. Each of the five Central American Governments is to name a judge for a term of five years, at an annual salary of eight thousand dollars. Final decisions are to be rendered in accordance with the agreements of at least three judges. It is a satisfaction to note the provision declaring that the office of such judge, while acting, is not compatible with the exercise of his profession and the discharge of public offices and employments—a provision doubtless one day to be ratified regarding the Hague Court of Arbitral Justice. The Central American Court is to sit at Cartago, but is authorized to transfer its residence if deemed proper. The first suggestion of these details probably came from Mr. Root. If so, he obtains within a few months a second triumph, for the Hague Conference followed almost to the letter many of his instructions to the American delegation. Thus has been established, first, peace and amity in Central America, and, second, definite arrangements for the legislative and executive departments of a proposed great state to be made out of five present little states. Finally, we in the North may feel justly elated because of the moral bond toward ourselves and Mexico involved in the fulfillment of these treaties. Civilization is thus justified of her children. The strong have aided the weak.

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Mr. Kipling to College Men

Probably no recent writer is more widely read by undergraduates in American colleges than Rudyard Kipling. He has been called a materialist, but he is really the poet laureate of modern energy, daring, and achievement. His words recently spoken before the students of McGill University in Montreal will be heard with greater attention because students regard Mr. Kipling as one of themselves in their love of action. When you go into the battle of life, he said to the young men of McGill, you will be confronted by an organized conspiracy which will try to make you believe that the world is governed by the idea of wealth for wealth's sake. Sooner or later, however, you will see some man to whom this idea does not appeal, who is not interested in the methods of amassing wealth. You will be inclined to laugh at him at first and think that he is not "smart." Watch him closely, and he will presently show you that money dominates everybody except the man who does not want it. You may meet this man on a farm, in a village, in the Legislature. Whenever or wherever you meet him, and it comes to a direct issue with him, his little finger will be thicker than your loins, and you will go in fear of him; he will not go in fear of you. You will find that you have no weapon in your armory with which you can attack him. Study that man, because it does not pay to be obsessed with the desire of wealth for wealth's sake. If more wealth is necessary to you, for purposes not your own, use your left hand to acquire it, but keep your right for your proper work in life. If you employ both arms in that game, you will be in danger of stooping; in danger also of losing your soul. The chief cure for the depressions, despondencies, and doubts of youth, which have their root in the egotism of human nature, is to lose yourself in some issue not your own, in another man's trouble or another man's joy. Do not be "smart." Whenever you see any of your mates showing signs of "smartness" in his work, his talk, or his play, take him by the hand, or both hands, or by the back of the neck, if necessary, and lovingly, playfully, but firmly, lead him to a knowledge of higher and more interesting things. In these words of Mr. Kipling is presented the gospel of the real life, of common sense, and of universal experience. It cannot be preached too often by men of Mr. Kipling's position, nor can it be heard too frequently in our colleges.

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A City Dramatized

In many respects the most noteworthy event of the present opera season was the production at the Manhattan Opera-House in New York on Friday of last week of Gustave Charpentier's musical romance "Louise." The real subject of the opera is neither a man nor a woman, but a city—Paris. From the beginning to the end it is the city that acts, that sings, that speaks, before the audience. Like some divinity, it has its slaves and its votaries. These it rules by compulsion and allurement. Within its power it holds their destinies; for their struggles in rebellion it brings tragic suffering; for acquiescence it brings buoyant gayety. What fate is to the Greek drama, the Bohemia of Paris is to the people who live on the stage in "Louise." The story is a simple one. A Parisian working-girl, Louise, captures the eye and then what might be called the heart of Julien, an artist; she in turn surrenders to him. The girl's mother scolds, her father tries affectionately to dissuade. Her resistance to the artist, however, gradually weakens. The call of the city, made vocal by the cries of the street venders, reinforces his suit. At last, as she is at work with her shopmates in a sewing establishment, she hears his voice in serenade. She can no longer control her desire. Amid the jeers of the girls she flies with him. Together they live on the slopes of Montmartre. The city, their divinity, lies before them. Night falls. Bohemians and grisettes gather in masquerade. A mob of onlookers collect. With wild shouts and songs the roysterers bedeck Louise as Queen of Bohemia. Suddenly Louise's mother, broken in spirit, appears. She tells of the father's illness and pleads for her daughter's return. She promises her liberty. Louise goes with her. Then comes the tragedy. The father treats

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her as a child. She has tasted freedom and is unresponsive. Pathetically, näively, he sings to her the old-time lullaby. Her only response is an ecstatic call for Julien and for the city. The father, angry, bids her go, and drives her before him. Louise, frightened, makes her escape. The father, come to his senses, repents; he calls for Louise. There is no answer. Overcome with sorrow, he breaks down. Suddenly rage seizes him again; but this time it is against the alluring city. He rushes toward the open window, and with shaking fist cries out with hatred, "Oh, Paris!"

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French Art in Opera

The opera has been called Socialistic. That is a tribute to Socialism, for it implies that a picture of the life of wage-earners is sufficient argument for social revolution. The fact is, the opera preaches no sermon, inculcates no lesson. It is an artistic picture of one great section of human life. It exhibits the French passion for delicacy in treatment, for clarity, for balance, for dramatic structure. Realism there is, too; but not the sort of realism that is really a perverted love of the ugly. The scenes, the dress, the language, the manners, are of the streets of Paris to-day. There are the chattering shop-girls, the impudent gamins, the posing artists, the coachman, old clo' man, tradesmen's clerks—all passing by as unaffectedly as ever did the denizens of Hester Street on the stage of Harrigan and Hart. But, as the whistles of the tugboats and the ferries sometimes blend in a strange and haunting harmony, so the cries of the venders become the voice of the street, the chattering of the shop-girls the voice of nervous industry, and the song of the ragpicker the voice of the submerged. One who enjoys looking at life from a French point of view will not be offended by the one episode that smacks of the theatrical. The music, like the other elements of the drama, would not have been possible without Wagner; but it has its own qualities, too. It never ceases to be an accompaniment of beautiful sound; and it intensifies the dramatic movement. The performance was remarkable. Used as New York is to absurdly acted music-dramas, the people of the city should be grateful to Mr. Hammerstein for such a company of actors. The scenery was adequate. One scene in particular, that of the city from Montmartre, was a wonderfully artistic production. Miss Mary Garden, M. Dalmores, Mme. Bressler-Gianoli, and M. Gilibert were ably supported; and M. Campanini, the musical director, secured an ensemble that deserved all the enthusiastic applause it received. The one word to describe the opera as performed is "adequate." On another page will be found a sketch of the composer, Gustave Charpentier, by Mr. Alvan F. Sanborn.

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Music in New York

It is the fashion in some parts of the country to sneer at music in New York City as a matter of fashion and not of artistic appreciation or love. Boston crowds Symphony Hall, and everybody says, "What intelligent lovers of music the Bostonians are!" New York crowds two opera-houses, and is so eager to hear a great number of concerts of the highest class that it is often very difficult to secure seats, and everybody outside says, "How those New Yorkers go in droves!" Well-known European conductors who have been here during the past few years have taken a different point of view. They have declared, almost unanimously, that New York has a great and cultivated musical public, and that in point of appreciation it ranks with the first four or five musical cities in the world. These statements are amply borne out by the facts. New York has two large opera-houses; it has eight symphony orchestras, well sustained, and rendering music of the highest order at short intervals; it has several choral organizations, which not only present the great classical oratorios, but the new works, long before they are presented elsewhere in the country. There are, in addition, innumerable chamber concerts and recitals, and artists of the highest rank, like Kreisler and Paderewski, are received with an intelligent and persistent enthusiasm year after year. There are also a number of singing societies doing excel-

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lent work, and popular concerts are given in many parts of the city. A writer in the New York Evening Post reports that there are probably thirty thousand students of music in New York City; and a recent gift of $500,000 to the Institute of Musical Art, to be used in securing for New York students the best teachers of music in the world, is an evidence of the substantial love of the art in the metropolis. The same writer calls attention to the fact that Chinese tom-toms, Armenian and Turkish players, Greek music, Italian music of the lyric quality, Irish, Hungarian, Polish, Russian, and Hebrew music may all be heard in New York City.

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An Early Gospel Text

At a meeting of the Archæological Institute of America, held December 30, Professor H. A. Sanders, of the University of Michigan, reported on four manuscripts of the Bible bought by Mr. Charles R. Freer, of Detroit, early in 1907, in Egypt. They all certainly antedate 639 A.D., and probably range in date from the third to the sixth century. Of these, the two most interesting are one which contains the Psalms, and which is believed from the present examination to be one of the best manuscripts of the Psalms in existence; the other contains the four Gospels entire. The latter was probably written in the fifth or sixth century, but there is good reason for believing it to represent a text of the Gospels that existed as early as the first part of the second century. The most interesting feature in this manuscript is the following addition to the close of the Gospel of Mark, which is found inserted between the fourteenth and fifteenth verses:

Mark xvi. 14a —"And they answered, saying that this age of unrighteousness and unbelief is under the power of Satan, who does not permit the things which are made impure by the (evil) spirits to comprehend the truth of God (and) his power. 'For this reason, reveal thy righteousness now,' they said to Christ; and Christ said to them, 'The limit of the years of the power of Satan has been fulfilled, but other terrible things are at hand, and I was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more, to the end that they may inherit the spiritual indestructible glory of righteousness (which) is in heaven.'"

It is now the practically unanimous judgment of all Biblical scholars that the last twelve verses of the Gospel of Mark (chap. xvi. 9–20) were not a part of Mark's original Gospel, but are an addition with a different origin, and at a very early date were ascribed to Aristion. It is therefore quite certain that the paragraph quoted above is not a part of Mark's Gospel. Whether it was a part of the so-called Aristion addition or was added by another hand to that addition, or whether both forms of the addition come from an earlier common source, is not certain. The manuscript is of interest especially to those who are students of the early texts of the Gospels. As to whether it contains any words of Jesus or even is developed from any of his actual sayings it is too early to venture an opinion.

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A Question of Constitutional Law

In its issue of December 7 The Outlook suggests a rule of constitutional construction which, it seems to me, differs from that which has been followed by the Supreme Court. In commenting upon the issues presented by Senator Foraker's announcement of his candidacy, The Outlook says (page 753):

> Is the Constitution to be treated like the charter of a corporation which possesses no powers not conferred by the charter, or is it the expressed will of the Nation, which, because it is a Nation, has all the powers of National sovereignty *not expressly denied to it by the Constitution;* and are the principles expressed in that document to be applied to the changed conditions of the National life as the National welfare may require?

If by the word "Nation" is meant the people of the United States, then the Constitution need not be examined to ascertain the powers of the Nation, for the Nation—that is, the people—is all-powerful. If by the word "Nation" is meant the United States Government, then I submit The Outlook is in error.

The Constitution is "the expressed will of the Nation;" it is the measure of the powers conferred by the people upon the Federal Government; and in order to ascertain the powers of that Government the Constitution must be examined and construed.

The Constitution is a grant of power, and the test of constitutionality has always been whether within the Constitution there could be found warrant for the act under consider-

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ation. The Constitution is examined, not to learn whether a power is denied, but to ascertain whether it has been granted.

The Tenth Amendment to the Constitution is as follows:

> The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Cooley, in his "Principles of Constitutional Law" (ed. 1891), says (page 28):

> The government created by the Constitution is one of limited and enumerated powers, and the Constitution is the measure and the test of the powers conferred. Whatever is not conferred is withheld, and belongs to the several States or to the people thereof.

And on page 29,

> From what has just been said, it is manifest that there must be a difference in the presumption that attends an exercise of National and one of State powers. The difference is this. To ascertain whether any power assumed by the government of the United States is rightfully assumed, the Constitution is to be examined in order to see whether expressly or by fair implication the power has been granted, and *if the grant does not appear, the assumption must be held unwarranted.* To ascertain whether a State rightfully exercises a power, we have only to see whether by the Constitution of the United States it is conceded to the Union, or by that Constitution or that of the State prohibited to be exercised at all. The presumption must be that the State rightfully does what it assumes to do, until it is made to appear how, by constitutional concessions, it has divested itself of the power, or by its own Constitution has for the time rendered the exercise unwarrantable.

This is not a question of strict or liberal construction. It is a question of the fundamental principles of constitutional construction. The method suggested by The Outlook might apply to the Constitution of a State, but, without violating the rules which have been laid down since the foundation of the Government, it cannot apply to the construction of the Federal Constitution. An attempt so to do would be in violation of the Tenth Amendment.

F. B. JOHNSTONE.

Chicago, Illinois.

The Supreme Court of the United States is the authoritative and final interpreter of the Constitution of the United States. That Constitution is not what The Outlook thinks it is, not what our correspondent thinks it is, not even what Judge Cooley thinks it is, but what the Supreme Court of the United States decides that it is. To determine what is the Constitution under which we are now living, we are to look, not merely at the original document, but at that document as interpreted by over a century of judicial decisions and National actions. We believe that a careful consideration of that century of historical and judicial interpretation establishes the following fundamental principles.

I. The United States is a Nation. By this word "Nation" is meant neither the Federal Government on the one hand nor the people of the United States on the other. The Nation is more than seventy millions of people living together within the limits of one territory; the Nation is this people acting organically. The Constitution did not create this Nation; the Nation created the Constitution. This Nation possesses all the powers of sovereignty possessed by other nations except as they are expressly denied to it by the terms of the instrument; thus, it has no power to establish slavery in any territory under its jurisdiction, because it has expressly denied to itself that power.

II. This Nation differs from other nations not because it possesses fewer powers, but because they are differently distributed. In most nations the sovereignty is lodged, undivided, in one organization. In the United States it is divided: certain powers of sovereignty are lodged in the Federal Government, certain other powers in the States. The Constitution determines, not what powers the Nation possesses, but how these powers are distributed.

III. The limitations on the power of the Federal Government are solely for the protection of the people of the United States. In dealing with those who are not citizens of the United States, its powers are not limited by the Constitution. An alien in the United States cannot claim the protection of the Constitution. The Federal Government can arrest, try, and deport such an alien without giving him a jury trial. People living in a territory which belongs to the United States, but is not a part of the United States, cannot claim the protection of the Constitution, and the power of the Federal Government over them is not limited by the Constitution. The Federal Government can arrest, try, and imprison such a person residing in the Philippines, though he be a citizen of the United States, without giving him a jury trial. Neither an alien in the United States nor a citizen residing in territory not a part of the United States can claim anything under the Constitution.

IV. While the powers of the Federal

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Government over subjects who are not citizens, and territories which are not part of the United States but belong to it, are practically unlimited, its powers are limited over the States and organized Territories and over citizens resident therein. But in determining what these limitations are, the Constitution is not to be interpreted as a body of rules or a codification of statutes, but as a statement of general principles. The fathers could not foresee and provide for all the exigencies which might arise in the life of the Nation, and they did not attempt to do so. They attempted only to provide certain fundamental principles in accordance with which future generations were themselves to solve the national problems as from time to time they should arise. Thus, the fathers did not and could not foresee the time when the country would be covered with a network of railways extending from ocean to ocean and from the Lakes to the Gulf; but they provided in general terms that all commerce between the States and with foreign nations should be subject to regulation by the Federal Government; and in accordance with that principle the Federal Government is now extending over the railways the regulatory power which it formerly extended over coastwise shipping. So again the fathers never foresaw that the time would arise when a State would claim the right to secede from the Union, and they made no provision for such an exigency. But they foresaw that disorder might arise and republican stability might be threatened in individual States, and they provided that the United States should guarantee to every State in this Union a republican form of government, and might call forth the militia to execute the laws of the Union, suppress insurrections, and repel invasions, and under these general provisions the United States fought insurrection against the United States and compelled the seceding States to return to the Union. Doubtless some of our readers still think, as in 1860 many citizens of the United States thought, that the Federal Government has no authority under the Constitution to coerce a State. But we are here stating, not what the construction of the Constitution ought to be, but what historically it has been; and for every statement in these paragraphs authoritative decisions of the Supreme Court or authoritative action of the people can be cited.

V. The Federal Government possesses such powers as are not only by express terms, but also such as are by necessary implications, conferred upon it. What powers are conferred by necessary implication has been matter of frequent debate. Eminent lawyers, eminent jurists, have often been found divided in opinion upon this question. Yet we think it clear that a study of the course of Federal jurisprudence will show that under this principle of necessary implication very extensive powers have been exercised by the Federal Government and either tacitly approved or expressly sanctioned. Thus the Constitution nowhere gives the courts power to declare unconstitutional and so set aside a law enacted by Congress and approved by the President; but ever since the case of Marbury vs. Madison in 1803 this has been habitually done; and this exercise of power not expressly conferred but only necessarily implied, though received with an outburst of indignation at the time by the Jefferson party, has for over a century been universally acquiesced in. This power of the Supreme Court, derived, not from express terms, but by necessary implication only, was strikingly illustrated a few years ago when its decision, first that the income tax was constitutional and then on a rehearing of the same case that it was unconstitutional, was universally accepted and acted upon by the entire people of the country. A not less striking illustration, though less dramatic, of the implied powers of the Federal Government is afforded by the protective tariff. The Constitution confers on Congress no express power to promote special industries; but the general power to tax imports has, with few dissidents, come to be regarded as conferring implied power to levy taxes for the purpose of promoting manufactures.

The reader who has on hand a file of The Outlook will find in Vol. 77, 1904, pp. 336 and 446, Vol. 83, 1906, pp. 478–481, and Vol. 85, 1906, pp. 595–6,

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to go no further back, decisions of the Supreme Court referred to, illustrating and sustaining the general principles laid down in this editorial. Those principles may be summed up as follows: The United States is a Nation, with all the powers of National sovereignty not expressly denied to it by the Constitution; these powers over territory not a part of the United States, and over persons not citizens of the United States, are practically unlimited; over States and organized Territories and citizens resident therein the Federal Government possesses only those powers which are expressly conferred or necessarily implied; as new territory is added to and incorporated in the Union, the powers granted to the Federal Government are extended over such territory; and in an analogous manner, as new conditions arise in the Union, these powers are extended over the new conditions; finally, in determining what powers are implied, the courts and the people of the United States are inclined to a liberal rather than to a strict construction; that is, to an extension rather than to a limitation of Federal powers.

We believe that our readers can depend upon this as a fairly accurate statement of the interpretation of the Constitution of the United States as it is established by a century of judicial decisions and National action.

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American Inferiority in Scholarship

Every year in Sanders Theater at Harvard is held a meeting for the Award of Academic Distinctions. As there are no athletic honors distributed, no social prizes announced, but only distinctions for achievements in scholarship awarded, it has not been necessary to provide an elaborate system for keeping tickets of admission out of the hands of speculators. The meeting for the present university year took place a week before Christmas. On that occasion the address was delivered by Mr. Owen Wister. It is worth noting in passing that this American novelist received, on graduation from Harvard, his greatest academic distinction—highest final honors—in the theory and composition of music.

As his text Mr. Wister took the fact, derived from the report of the Secretary of Agriculture, that America not only supplies itself with foodstuffs, but supplies the rest of the world with foodstuffs to the enormous total value, for the last year, of four hundred and forty-four millions of dollars. Then he asked, What is our balance of trade in the native harvest of the intellect? His answer was, "Minus 100 per cent." In other words, "Who, in short, sits in some American academic chair, to whose feet the students of the whole world come as to the supreme authority in his chosen subject?" Taking up one subject after another, he searched the world for authorities. Although Mr. Wister's list is not final, it is perhaps more profitable to make such a list than to make one of an All-America Football Team. In physics he found the late Lord Kelvin; in botany, De Vries; zoölogy, Haeckel; psychology, Wundt; philosophy, Windelband or Cohen; Semitic philology, Noeldeke; classic philology, Wilamowitz-Moellendorf; Egyptology, Maspero; Assyriology, Delitzsch; Romance languages, Tobler or Schuchardt; archæology, the late Adolf Furtwaengler; mathematics, Poincaré; Sanscrit, Pichel or Oldenburg; pathology, Metchnikoff; economics, Brentano and Schmoller; astronomy, Struve; geology, Geikie. All these are Europeans. Then Mr. Wister mentioned three Americans: in Sanscrit, Bloomfield, of Johns Hopkins; in chemistry, Richards, of Harvard, who ranks in Europe almost with Ramsay, von Baeyer, and Fischer; in physics, Michaelson, of Chicago. Of these Mr. Wister says:

> We can study under three Americans, and the rest of the world will tell us that we could have found only three or four other teachers who were, perhaps, more universally accepted as masters in their line. To put it more shortly, no American university possesses one single teacher of undisputed preeminence.

This fact, he says, ought not to be a wet blanket, but a challenge to our patriotism.

Of course this does not end the list of American scholars. Mr. Wister

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names many. As "masters in their chosen fields . . . each in a class by himself," Mr. Wister names Henry C. Lea, Horace Howard Furness, S. Weir Mitchell, Wolcott Gibbs, Charles Eliot Norton. To these names he adds a larger and an honorable group: E. F. Smith, Chandler, John B. Clark, Hadley, Sumner, Lounsbury, Osborn, Young, Newcomb, Wilson, McMaster, Rhodes, Flexner, Welch, Loeb, T. C. Chamberlain, E. H. Moore, Haupt, Remsen, Gildersleeve, and, to cap all, this roll of Harvard men, Goodwin, James, Pickering, William Davis, Kittredge, Lanman, Gross, Toy, and G. F. Moore. In spite of this list, and in spite of our supremacy in applied science, however, "in the symposium of the purest and highest scholarship, our chair would be vacant, our voice silent."

American brains, he believes, can fill not only our wastes of earth with crops of grain but also our wastes of scholarship with high authorities. This, however, the Government cannot do; "from ourselves we must generate the force to put behind the scholar." We must give him other pay than bare subsistence and loneliness. We are beginning to do this. Mr. Wister honors Mr. Pinchot for his activities on behalf of forestry, and Mr. Carnegie for his generosity to learning. Yet he hints of something more needed.

His hint is illustrated in this paragraph:

> When I was in college, I obeyed the instinct to flock with my feather. Forgive me if I say with regret, now, that those birds we used to call "grinds" had no attraction for me; doubtless, I was despised by them. It was all a mistake, a natural mistake, to be sure, but one to beware of. When I look back now, I am sorry that fate or intention did not bring me more into contact with a certain "grind" in my class, whose name was George Lyman Kittredge. We must flock together more if we would get the best results.

Mr. Wister's concluding appeal was for greater honor and support for the scholar. "You do not need to be told," he said, "of those who in these years go to Berlin and Paris to represent American thought at foreign universities; or of the books—about France, and about Shakespeare, and Chaucer, for instance—with which your Bakers and your Wendells and your Schofields are winning further laurels for this place; they continue the shelf where other books stand, by Goodwin, by Norton, by James, by Royce, by Perry. But these commissioned officers of your army can do nothing unless backed by the enlisted men."

Mr. Wister has not covered the whole subject of intellectual life in this country, but he has struck a strong note at an opportune moment; for never, probably, in the history of American colleges have there been so many expressions of discouragement from college teachers touching the lack of enthusiasm for scholarship and of respect for intellectual ability among undergraduates. There has come about a curious disarrangement of values among college men, so that the qualities in a student which make him a man of distinction and give him intellectual eminence and influence in after life almost entirely fail to give him rank among his fellows. There is a great deal of thorough work done in our colleges, but there is probably far less general intellectual enthusiasm, passion for general culture, intellectual aspiration, than a generation ago. There is an element of truth in the probably fabulous answer of a Yale undergraduate to the question, "Who are the first men in the University?" "The captain of the football team, the captain of the baseball team, the captain of the crew, and Dr. Hadley."

The usurpation of the undergraduate mind by athletics to the exclusion of other interests is not wholly responsible for this state of affairs. The root of the trouble is to be looked for in the home. Boys are now sent to American colleges who are astoundingly ignorant regarding some of the greater interests of life. Many of them are as innocent of any knowledge of literature, the arts, music, or history as if they had come from Central Africa. Their preparation has been confined exclusively to the subjects on which they have to pass examination, and they are as devoid of intellectual aspiration and quality as the average professional baseball player. This is largely due to the absorption of their fathers in business and to the abdication of both fathers and mothers of any control or direction

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of the reading, the interests, and the amusements of their children. Mr. Wister's counsel is not one of discouragement, but of stimulus. It ought to be taken to heart by the American undergraduate, and especially by the parents of the American undergraduate. Great scholars are not created, nor is thorough scholarship fostered, by present conditions.

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One Lord, One Faith

The change of attitude towards missions in American churches of the Protestant order is one of the most significant signs of the times. Not many years ago missions were regarded as a form of church activity, primary in the teaching of Christ, but secondary in the actual work of Christians. Missionary activity in churches, it is true, was regarded as a register of religious fervor, but there was no adequate conception of the place of the missionary idea or of the function of the Christian Church as a missionary church. The great commandment of Christ is being read to-day with clearer eyes and more trustful hearts, and men are beginning to perceive that the Christian Church is first and foremost a mission; that it was sent into the world not to preserve a body of truth against attack, to maintain intact certain forms of worship, to embody and work out certain orders of ecclesiastical organization. It was not organized as a place of rest, a haven of refuge, a fortress in the heart of an antagonistic world. All these things it is and will be, but it is none of these things primarily. It is primarily a moving army whose strength lies in the rapidity of its progress, whose safety is to be found in its audacity. It is not a guardian of a sacred fire upon an altar; it is a torch-bearer, carrying light and courage and truth in the very forefront of modern progress. In the exact degree in which it is a torch-bearer, holding aloft the flame of faith in fearless hands, is it a living church and not a company of men who accept a creed.

It is first and foremost a missionary church. Missionary activity is not one of its functions; it is the breath of its life. This is the idea of the Church and the conception of missions which is taking possession of the imagination of American Christians and rekindling their enthusiasm. This great conception is coming back to them from the missionaries themselves, who everywhere are feeling the breath of a new day, and are awake to the opening of closed gates, the universal letting down of bars. In China and Japan especially the opportunities are on a level with those which the first Christians met, when the Church set out to be a living army, moving aggressively through the world, and not a company of the Faithful comforting themselves with a truth which they did not feel compelled to share. Many of the leading missionaries are statesmen in their grasp of conditions, their conception of the relation of the Church to the world, their view of the function and range of missionary work, their tactful and far-seeing adaptation of Christianity to national needs. They are true interpreters of the spirit of Christ and of the fundamental idea of the Church which he founded.

It is from the mission field that the most powerful impulse toward Christian unity is likely to come. When men are engaged in a common work under the same conditions, whatever may be their differences of creed and worship, they get a true perspective of the relation of essentials and non-essentials. When they are facing a common foe, they sink their differences; when they serve a common cause with zeal and devotion, they are irresistibly drawn together. This is what has happened in China. At a conference of missionaries held some time ago in Shanghai, in which all Christians except Roman Catholics were represented, this significant declaration was adopted:

> This Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive Apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as the basis of Church unity, and leaves confessional questions to the judgment of the Chinese Church for future consideration; yet, in view

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of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as one body, teaching one way of eternal life, and calling men into one holy fellowship, and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the divine and holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

We frankly recognize that we differ as to methods of administration and Church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

Equally important and significant was the action of the General Convention of the Episcopal Church, recently held in Richmond, where, under Bishop Doane's leadership, the House of Bishops and the House of Deputies affirmed the action of the Conference at Shanghai in this resolution:

Resolved, That the joint session of the two Houses of the General Convention recognizes, with gratitude to God and with cordial acknowledgment of its truly catholic spirit, the declaration by the Morrison Centenary Conference of the countless points of unity and accord among the Christian bodies of every name working in China and other foreign lands and drawn together by the power of their common efforts to banish and drive away darkness and error.

The same spirit is at work in Japan and in the Philippines. The preachers of the Church abroad are facing the greatest opportunities since the beginning of the Christian era. They are drawing together by the irresistible impulsion of a great need and a fresh revelation of what the Church stands for; and the Church at home is beginning to see the vision which is dawning on the Church abroad. They are to be one Church, in spirit, aim, activity; bound together in loyalty to a Lord and Master who, in an alien and hostile world, declared the Fatherhood of God over the one great family of which all men are members.

The answer of the Church at home to the Church abroad was nobly made, not only at Richmond in the highest governing body of a great and conservative communion, but at Hartford by Bishop Brewster, one of the leaders of that communion. Christians, he said, will never think or worship just alike; unity is not uniformity.

Such union is outward and mechanical. Unity is essential and vital. It is the unity in diversity of an organism where the several parts are developed each in a freedom which the more fully ministers to the rich life of the whole. It is a unity living and free, embracing distinctions, differences of administration, opinion, and mode of worship, but all made concordant because taken up into the large harmony of the whole in the key of a common faith and the common life of the one spirit in one body. The constructive genius of John Wesley would seem to have conceived of the inclusion of great organizations within the organism of the one body. This to me seems by no means inconceivable. If I hope for some such organic unity, that shall not be dissevered from the life of the past and yet shall take hold of and enfold the life of the future, in my mind is not the method of some one communion seeking to absorb the rest. I dream rather of the seeking, by all, of some common basis of faith and order; the foregoing by all, to that end, of things of human ordering and preference, not insisting, I mean, upon such things for others; a general return, for that common standing ground, to the old and well tried, the great, the simple things of God in Christ, that do not dissever, but unite men, as at the first, in one Lord, one faith, one baptism.

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The Spectator

The Spectator, to his great regret, was unable to be present at the marriage of Prince Charles of Bourbon to Princess Louise of France, but he is at least equally pleased that, in place of his own impressions, he is able to offer The Outlook's readers a first-hand account from the pen of an American whose part in the great event was, despite his wishes, just a trifle conspicuous. But first should be given a brief account of the interesting ceremonies extracted from a London paper:

Evesham, November 15.—At noon to-day Prince Charles of Bourbon, son of the Count and Countess of Caserta, and brother-in-law of the King of Spain, is to be married to Princess Louise of France, youngest daughter of the late Count of Paris, and sister of the Duke of Orleans, the Queen of Portugal, and the Duchess of Guise. . . . An enthusiastic crowd gathered outside the station this afternoon to meet the King and Queen of Spain. Only fifty people were admitted to the platform, and the station gates were

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closed and guarded by police early in the afternoon.

But the reporter, after all, missed one or two interesting incidents which American enterprise makes it possible for us now to present for the first time.

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Oxford, England,
Saturday night, November 16, 1907.

My dear ——:

I am sitting down to write while it is fresh—knowing well that this letter can't sail for four days yet, this being Saturday night, but having too new and exciting a tale to tell to make it possible to wait.

I had expected to cycle down to Windsor to see the King and Kaiser kiss each other on both cheeks, or shoot pheasants. I didn't go, after all. I read this inclosed article in the paper and could not resist. A king and queen, another queen, a duke or two, a prince and princess for bridal couple, ambassadors extraordinary and plenipotentiary (*un*officially present, of course)—why, by all the rules of poker, such a full house of royalty outweighs two kings—and I went joyfully by train and bicycle.

Right under our noses, fifty miles from Oxford, to see personally the mediæval monarchy of Spain, and—clothed in gorgeous raiment—the past and possible future monarchy of France!

I saw it all, except of course the wedding and reception which were most of it, and under a beautifully clear English afternoon. I think I would have butted into those, too, if I had had time enough; but you see I only learned of it this morning. As it was, my luck stood by me, and I got in nobly at the finish.

But to start—I took the train to Evesham, carrying my bicycle, and rode out about three miles to Wood Norton. There I was blocked, at the foot of a long drive leading up to the beautiful Manor House of the Duc de Orléans. I hadn't counted on that, but supposed that I would have a box seat reserved for me at the ceremony, distant perhaps, but good—and had even donned respectable non-collegiate clothes for the occasion. Nobody but messenger-boys, however, got through that gateway—a magnificent arch, by the way, of stone and gilded scroll ironwork, decorated with arms and fleur-de-lis of France—quite monarchical. And the messenger-boys were too small to impersonate, and, besides, wore round hats and had red bicycles—things which I couldn't provide at the moment.

After I had got tired of looking at the view I sensibly rode back to town and got a good lunch. Then, riding out again, I got a good position at the top of a steep hill where all the automobiles had to go slow, not only for the hill, but on account of a sharp curve as well.

First of all came the Grand Duke Vladimir, and a fine big bearded man he was. Evening dress he wore, and a huge fur overcoat thrown open, and many decorations that sparkled gloriously. Then right after him came the Princess of Battenberg—mother of the Queen of Spain—with the Italian Ambassador. This is no fashion plate, or I would tell you what she had on—but you will have read all that a week ago in the papers. He was magnificent in cream white uniform and gold braid, with a short cream-colored cloak lined with red.

Then it was nip and tuck—the automobiles coming by in a perfect stream. If I had had bombs, I could have found a market for them all. Finally came the Queen and then the King of Spain—the latter alone with his chauffeur in a great automobile. He sat on the front seat beside the driver, in blue and gold. It is hard to follow my thoughts as he came up the hill—thoughts of the King of Spain, of Aragon and Castile, of Philip the Second, of the Armada, and the Moors, and Torquemada, and the Empire of the West with its silver fleets. A thousand things were brought back strong to me while he came. A boy, a nice boy, waving his hand to the crowd. Not a bit like my imaginary King of Spain who existed—well, I don't know just why, but perhaps to beat back the Moors into Granada, and fight Charlemagne, and marry Mary Queen of Scots, and to pay ransom when captured. Like the old Dutch captain:

"He thinks he will take to the sea again
For one more cruise with his buccaneers,
To singe the beard of the King of Spain,
And capture another Dean of Jaen
And sell him in Algiers."

I don't know as there is any connection, but that's a bit my idea of the King

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of Spain. There's a whole lot more than the man that is tied up with that title. Now Emperor William would, I think, be *Germany* to me and act it. But who can act *King of Spain!* This all sounds rather vague to you, I suppose, but then I am not trying to write an essay on him. A nice boy. I hope he will be very happy. He looks very much so. Good luck to him!

So then I thought the show was over, and even started to ride on to Stratford-on-Avon for dinner. But darkness dropped too fast and train connections were very uncertain, so back I went to Evesham and had tea, watching the crowd until my train time. The train left at 6:01, south-bound, to Oxford. I was stopped near the station by soldiers and told to "book my passage" on the other side. I went across, and was told to go back again. This I did—you see what training I had gone through when I say I did so *meekly*, doing *an thing* to avoid a row. I was again refused, and, this time protesting, had my reward, and for the first time found leniency in the British Constitution that supports the petty rules against which I had buzzed and butted my poor American head so often in vain.

They let me cross once more, but this time, leaving my bicycle as security, by a little overhead bridge, reserved for the exclusive weekly passage of some first assistant underling official who cleans the station lamps, when he crosses on Thursday nights.

Without going into details as to the origin of these rights and privileges, I will say that I crossed to the *north* bound side, and found myself in a court guarded by bobbies and inclosed in masonry and solid walls of infantry. Seeing myself thus protected *within* the laws against which I had butted, and especially enjoying the sight of the policemen vigorously keeping the crowd from intruding on my private courtyard, I leisurely booked my passage and then looked around. Near me was a gorgeous carpet strewn with gilded fleur-de-lis. Without deigning to make inquiries, I haughtily advanced and placed myself among the other diplomats, ambassadors, plenipotentiaries, detectives, and such—and, with ten minutes to spare before train time, took off my hat like the rest and waited.

They just came in time to avoid missing me. The Duc de Orléans, the Queen of Portugal, and finally the bride and groom, a Bourbon prince and the princess of France!

I stood it as best I could, thinking of that third-class ticket and a bicycle check in my pocket—and formed in line to let them pass, while the thousand soldiers saluted and the mob cheered from behind the gates.

Then I bolted for my train, which came tootling in.

But, will you believe it! their coming to the north-bound platform was all a bluff, too, and I looked back to see the whole crowd, six couple- with the Duc in the lead, *following* me Then I slowed down, k would wait, and desc two hundred feet in ad (I couldn't get behind th covered passage withou like the Master of the v and all the porters an and things, members (aste I had been imploring bu few minutes before, taking off their hats, cheered, and formed a lane down which I walked on in advance of the bridal couple.

Then I tried to vanish, and a moment later came around again "incognito," thus escaping unnoticed into my third-class compartment—which, after all, happened to constitute one end of the car which carried the royal lot—and so rode in the royal carriage as far towards London as Oxford.

You will read nothing of this in the papers. You see, for political reasons, I could not disclose my identity. Neither King nor Kaiser nor German Ambassador nor their like could attend a French *royal* wedding without complicating matters with the French Republic; and I felt, even in my proudest moments, glad that Mr. Roosevelt would not be embarrassed by my presence there—seeing that I went incognito that way. My closest chance

"To singe the beard of the King of Spain
Or capture another Dean of Jaen,
And sell him in Algiers."

CYRUS F. WICKER.

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THE ROOSEVELT DOCTRINE OF A STRONG NAVY

BY HENRY S. PRITCHETT

President of the Carnegie Foundation for the Advancement of Science

IN the establishment of the American Government the effort was to create a régime under which the executive, legislative, and judicial departments of the Government should exercise their functions independently. As the theory has been applied in our Nation, under the political conditions which have developed, an extraordinary mingling of executive and legislative relative functions has resulted. A large share of the appointing power is to-day practically in the hands of the members of the Congress. On the other hand, it would be impossible to imagine a President of the requisite intelligence and character who would not seek by all legitimate means to impress upon the Congress the principles and the measures in which he believed. Such measures are, however, always introduced under the name of some Senator or Congressman. It rarely happens that a political measure bears the name of a President. The Monroe Doctrine is almost the sole example of a political policy permanently accepted by the American people bearing a President's name.

The present President of the United States has not hesitated vigorously to urge far-reaching measures looking toward permanent policies and the correction of recognized abuses. These have had to do in the main with the pressing questions which belong to our time and our day—the Panama Canal, the trusts, forest preservation, and the like. Among others which he has consistently and steadily advocated is one which, if adopted, must be regarded as an expression of permanent policy. This is the doctrine that the true interests of this country will be conserved by the maintenance of a strong navy, and that, furthermore, such a policy makes for the peace of the world. So steadily has this doctrine been advocated by President Roosevelt in its larger aspect that it might justly be called a Roosevelt doctrine.

This proposition of President Roosevelt has come in for serious criticism, and this not so much at the hands of professional politicians as from men who are interested in the wider questions of policy of our Nation and of our Government. Most of all has the measure been criticised by men who are sincere believers in the movement for international peace.

The present seems, on the whole, an opportune time to examine this thesis of President Roosevelt's, not in relation to isolated and passing events, but rather in its relation to the deeper underlying motives and forces which move nations. To-day we are at peace with all the world and in relations of good will with all nations. It is at such a time that a nation finds its best opportunity to consider a measure of world policy. Rarely are its great questions settled in the best way under the spur of excited public opinion.

It is impossible to judge such a doctrine as this in its present status apart from the personality of the remarkable man whose advocacy of it has given it prominence. The value of any man's advice to his country must be judged in large measure from the estimate of himself, and the weight which any citizen will give to President Roosevelt's plea for a strong navy will depend somewhat on how much he thinks the President's advice to be worth.

As one looks back on our Nation's history, he realizes that in the shaping

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of important policies the country has, on the whole, fared worse at the hands of those whose thinking was deficient than at the hands of those whose morals were crooked. High-minded sentimentalists have inflicted more injury in the advocacy of unwise measures than came from the treason of Arnold or the moral obliquity of Burr. In our own day the Democratic party—and incidentally the country—has been quite as much demoralized by the loose thinking of the moral Mr. Bryan as by the loose money of the unmoral Mr. Hearst.

On the other hand, when we note the names of those political leaders whose figures grow larger as the years pass, we recognize that these are the men who combined moral purpose with the ability to think straight. The names of Washington, Franklin, Marshall, Lincoln, grow brighter because the years have decided that the measures for which they stood were fundamentally sound. Wise enough to lay aside the emotion of the day and of the hour, these men thought straight, and their mistakes were correspondingly few.

And it is to be noted that there is a vast difference between intellectual cleverness and the ability to think straight. Many men there were in the group of Revolutionary worthies who were more brilliant men than Washington, but there were none who had in fuller measure that homely quality of common sense which took up a question impartially and impersonally and got the right answer.

No man's place in history and no man's work as the executive of a great nation is to be judged fairly at such close range as that in which we stand to President Roosevelt and his work. Whether his political leadership will be held to rest upon sound thinking as well as upon high civic ideals the wise years, as Lowell calls them, can alone decide.

This much at least may be said. His countrymen, with practical unanimity, believe in his seriousness of purpose and the genuineness of his political ideals. The man's life speaks for these things.

Mr. Roosevelt's weight as a thinker is not so universally conceded. Certain temperamental qualities have conspired to betray him into a number of personal controversies. In these encounters he has not always succeeded in setting forth that even-handed picture of justice which he so admirably preaches, nor that discriminating sense of humor which is a saving grace in a statesman. His friends—I count myself one—appreciate the fact that these affairs have served to lend color to the charge that the President is a man of emotions, not a thinker.

Nevertheless, he who seeks to measure President Roosevelt fairly will not allow the incongruities of his personal relations to blind him to the man's larger work. Most Presidents are overwhelmed in the current of routine and of political commonplace. No President since Lincoln's day has so resolutely as Mr. Roosevelt brushed aside the day-by-day political problems to grapple with those larger questions of public policy and National morality which every President meets but few have the courage to face. It is in dealing with such questions that the President has done his best work, and in this he has shown not only moral courage but thinking ability and political sense of a high order. The proportion of Americans who think seriously on public questions has grown steadily since the campaign of education in 1896. The great majority of such men to-day are ready to follow the President because they believe not only in his courage but in his intellectual leadership. Any measure of large public importance, such as this question of the maintenance of a strong navy, which Theodore Roosevelt commends to his countrymen, deserves at their hands the most earnest consideration.

Is this contention of the President justified upon the firm ground of good morals and of efficient thinking? Or, putting it in another way, leaving out local and temporary excitements, shutting out of our ears the talk of the sensational press concerning Japan, is the doctrine of a strong navy for the United States justified upon those larger underlying principles which take into account our racial history, the progress of civilization, and our universal human nature?

The practical and immediate arguments both in favor of and against the plan of a strong navy have been so

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often discussed in late years that I do not wish to rehearse them here. I venture, however, to call attention to certain fundamental considerations which arise out of the very process of our civilization, and which are, by reason of their universality, almost always overlooked. The influences which tend to make war or to prevent it are all contained in that slow process of evolution which has resulted in what we call to-day civilization. Those influences are to be the determining ones in the progress of the future, though their operation may be concealed by events of the day and of the hour. We reckon most surely when we do not forget them and when we seek to deal through them, even if their process is slower than our desires.

The part which fighting has played in the evolution of human beings is one whose story has never been fully told. We know that our race has been evolved through thousands of years during which the principal business of men was to fight. In truth, only a few centuries have elapsed—an insignificant time in the history of a race—since fighting was the principal business of even the most civilized nations.

The process by which individuals and nations have been gradually brought out of this state of incessant war into one of comparative peace has been the process of slow education. Aboriginal man led an isolated life, his hand against every man and every man's hand against him. Gradually the social instinct developed. Family and community life began, and out of this slow process there has grown a civilization under which war between individuals has been practically stopped in modern nations, and war between nations has become rare. The factors which have entered into this education are numerous. They rest partly on social, partly on commercial, partly on intellectual and religious grounds, but whatever that process may be and whatever may have been the factors most prominent in it, the civilization which we see to-day is the result of an education of men out of a state of warfare so recent that their fighting instincts have undergone no great change.

To see that this is true needs only the briefest examination of civilized man as he stands to-day in his social, political, and international relations. The highest type of man that civilization has produced is still a fighter, and will, under provocation, throw his life away as fearlessly and as recklessly as the primeval man in his day-by-day conflicts. The difference is that the civilized man of to-day holds his fighting nature under the discipline of the law, of social custom, and of religious training. We have reached that stage in the social order in which civilized man agrees that his individual quarrels shall be settled by a tribunal charged with that duty. When he oversteps this convention, the law has the power to punish his transgression. The result is the disarmament of the individual.

Unfortunately, many of the causes which make for individual submission to the law are absent in the case of nations.

In the case of disagreement between individuals the courts not only decide as to the justice of the conflicting claims, but they have the power to enforce their decision. Back of the judge stands the policeman. If the court lacked the power to enforce its judgment, it would not be long before individuals would refuse to submit their causes to its adjudication. On the other hand, there is no international police, and the difficulty of creating one is enormous. The time may come when, by the evolution of our national relations, this may be possible, but that time is so far distant that it has small relation to the problem which we are considering.

Again, one who looks clear-eyed at this question cannot afford to leave out of account the essential selfishness of international action. Of all the Revolutionary leaders, George Washington was perhaps the man who had the clearest head. Looking back over his political life, it may probably be said with truth that the measures which he advocated have, on the whole, turned out to be more nearly right than those of any other leader, and that, on the other hand, he advocated fewer things which turned out to be mistakes.

In his Farewell Address, which will

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remain to the end of our National life one of its most remarkable state papers, he referred to the aspect of international relations to which I have just alluded. After deprecating alike passionate antipathies and passionate attachments between nations, he says: "'Tis folly in one nation to look for disinterested favors from another. . . . There can be no greater error than to expect or calculate upon real favors from nation to nation. 'Tis an illusion which experience must cure, which a just pride ought to discard."

Considered from the standpoint of sentiment, these words seem to have the ring of thorough pessimism; considered from the standpoint of a closer study of human relations, they carry a most significant truth. That truth is this: The representatives of a nation stand in the position of trustees. They feel themselves the defenders and conservers of the nation's rights. Standing in this attitude, they are uncompromising in their demands. As private individuals they might be willing to settle by this compromise or that, but when they hold in trust the rights or interests of a nation their very responsibility as trustees makes them exacting and uncompromising. Between two such bodies there is small chance of agreement.

Exactly the same process may be seen in our own country in the history of corporations and in the attitude of the public toward them. As long as business was conducted between individuals, it rarely happened that the full power of the law was invoked in settlement of a dispute. A higher law which took into consideration mercy as well as justice, the needs of the debtor as well as the rights of the lender, was allowed to enter. Public opinion condemned the private citizen who pressed his legal right beyond a certain point.

On the other hand, the representatives of a corporation—and on the average these representatives are men of high character—exact as officers of trust the letter of the law. Compromises which as individuals they would gladly make, they feel themselves estopped from making by their duty as officers. Much of the unpopularity of corporate as compared with individual dealing comes from the fact that the officers of corporations stand in a legal relation to the men with whom they deal of such a kind that they demand the letter of the law. A corporate soul has not yet been developed, nor yet an international conscience. Perhaps both may come in time.

These considerations seem to me fundamental. They have to do not with our time alone, but with generations yet unborn. The forces which are operating in the social, political, and commercial education of the races are likely to continue for an indefinite period. The whole process of civilization and of education which has gone on in the thousands of years whose history we know is likely to go on for some thousands of years in the future.

If this is true, it seems clear that for generations to come wars of greater or less frequency may be confidently expected. Except in the hopes of the most enthusiastic peace advocates, it does not seem likely that the conventions established between nations are likely to do more in the near future than to make war less probable, and, if it does come, less bloody. Our individual human nature or our international human nature is not likely to be made over again in a generation or in a century. The time is sure to come when this Nation will have to say that it will or it will not fight.

If this is true, is it, on the whole, wise for one of the great nations to adopt a policy of preparedness or of unpreparedness, and which of these two policies is the more likely to invite war?

If the general conditions which I have attempted to sketch represent the social order to-day, then these questions are practically answered by the statement of the conditions themselves. If, sooner or later, a great nation must face the question of war, then preparedness is a national duty, and unpreparedness is to invite war, an invitation all the more likely to be accepted in proportion as a nation is commercially aggressive, confident, and careless of the sensibilities of other nations.

There is another fact in this connection to be taken into account. It is

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this: The people of these United States are a peaceful people, and to-day they are giving themselves perhaps too heartily to the game of business. They know almost nothing about military life. As a nation they take only the vaguest interest in the two branches of the military service. Many good people even decry and belittle a life in these services. Notwithstanding all this, the people of the United States come of a race of fighters. There is just one thing which might change their present attitude to war and turn them from a life of commerce into a life of militarism. This would be to receive a sound thrashing by some foreign power. Let this happen and there would be no dearth of appropriations for ships. The cost of our military establishment would come up by leaps and bounds, and this people would give itself as heartily to the business of war as it does to-day to the business of peace. Those who talk glibly of what might follow a Japanese victory—and a war between America and Japan ought to be absolutely impossible—do not go below the surface. Such a victory might mean the inauguration of a half-century of racial war such as the world has not known since the days when Roman civilization went down under the Eastern invasion.

Outside the matter of expense, the argument most commonly urged against the development of a strong navy is the plea that such a naval power would furnish opportunity to an aggressive President to involve the Nation in war.

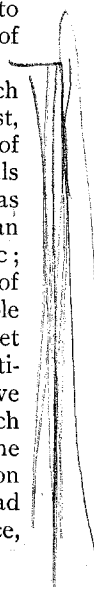
There is little in the history of our own country or of contemporary nations to support this fear. Since England became supreme on the sea, she has had no war with a great Power. And in our own history, what President has ever by his aggressions brought the Nation to war? Our wars came by other means than the aggressiveness of the executive.

Those who were in Washington in any governmental relation during the stirring days of 1898 cannot forget the forces that then made for war, and the resistance of the chief executive to the war spirit.

It is not a President, charged with the burden and the responsibility, who is likely to push the United States into war; it is rather the other less responsible agencies which influence our social and political being—a sensation-seeking press, emotional politicians, clashing commercial interests, inflamed public sentiment, and, underneath all, influencing all, the universal human liking for a fight. None of these, when aroused, stop to inquire if the Nation is ready. They demand war first, and think afterward.

When one weighs fairly the fundamental influences which still operate in our social order, and considers at the same time the influences, uncontrolled by the Executive, which may make for war, he will, in my judgment, conclude that Theodore Roosevelt, in advocating the policy of a strong navy, sets forth a sound doctrine, and one which looks no less to the preservation of peace than to the upholding of our dignity and integrity as a Nation. The difference in view-point between those who oppose and those who favor the maintenance of a strong navy lies, not in the end sought to be accomplished, but in the process by which this end is to be gained. From the one point of view, this end is to be wrought by specific conventions which shall quickly do away with armies and navies. From the other view-point, the way to National disarmament lies along the same path we have already traveled. Those who advocate the latter method mistrust the value of any short cut to international peace which runs ahead of the education of the age.

If I understand the philosophy which underlies the teachings of Jesus Christ, it pointed to exactly this treatment of all such questions. In his day the evils of intemperance were as manifest as they are to-day; the abuses of human slavery affected the entire body politic; the social order was at the mercy of the military power, and his own people groaned under its burdens. And yet he preached temperance, not total abstinence; he urged master and slave alike to carry out their duties to each other honorably and faithfully, but he made no crusade against the institution of slavery; he taught the soldier to lead the soldier's life in mercy and in justice,



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but he made no effort to abolish militarism. Since his day we have made progress in just such proportion as we have followed this method. The profound wisdom of this philosophy can be realized only as one studies the failures which have resulted when any human organization has sought to substitute for it its own moral and religious specifics. Men who admit the facts of racial history and of human progress to which attention was first called, and who accept as well the philosophy of life to which I have just alluded, believe that the next step forward in civilization does not lie in the abolition of armies and navies, but in the making of these necessary organizations training-schools of the highest professional proficiency, but training-schools at the same time in national self-restraint, national justice, national respect for law and order and for the rights of others. They believe that in proportion as a nation gives itself generously, unselfishly, patriotically to the training of an army and a navy in this spirit, it helps in the most practical and direct way to prepare the world for a civilization under which armies and navies shall be international police and the preservers of international peace.

If this position is right, then the question of efficiency in the naval service is a true national question, and one more far-reaching in its effects than we generally realize, for it is a question, not only of naval efficiency, but of national efficiency as well.

A nation cannot create and maintain a naval service of high order by merely handing out a large sum of money. Lowell was right when he said that the true giver is he who gives himself with his gift. The principle is true of nations as well as of individuals. If the United States is to maintain such a service upon a high plane of efficiency, there must be put into its making not only money, but thought. We must give to it not alone appropriations for battle-ships, but sympathetic interest and intelligent supervision.

The real efficiency of the naval service and its potential energy are measured by the efficiency of the officers who make up the service.

How are these officers trained? Is their education thorough, well rounded, and wisely adapted to develop the qualities called for in the widely varying branches of the service, or is that education superficial and one-sided? Are the spirit and *morale* of the service subject to intelligent examination? Are those in the service able to use the equipment which the Nation supplies to its full capacity?

These are fundamental questions if our navy is to be efficient, but they are questions with which neither the country nor Congress and rarely a President is really concerned. It is true that Congress appoints a board of visitors to inspect the Naval Academy each year, but there is no more solemn farce enacted by the Government than the proceedings of this board of visitors. It is composed partly of Senators and Representatives, partly of estimable men generally chosen by reason of some personal acquaintance with high officials of the Government. The board visits Annapolis after all the work of the year is completed, and is shown a series of exercises and entertainments which occupies every hour of its stay. At the end of all this it writes a report which is carefully pigeonholed—on the whole, probably the best use to which it could be put.

The responsibility for the right kind of questioning must in the end rest on the President, the Secretary of the Navy, and the naval officers themselves. In the past there has been little of it. It is, in fact, not easy to secure that sort of study of a specialized service which leads to the recognition of the weak places and their betterment. No service like that of the navy can be judged with entire fairness wholly from the standpoint of the outsider. On the other hand, no such service can secure its highest efficiency if left to develop solely from the influences which lie within its own lines.

The ideals of the naval service and the qualities of the men who make that service efficient or inefficient are determined in large measure by the character of the training received at Annapolis. Congress has supplied the money for most complete buildings and equipment

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for the Naval School. In extent and in cost they are beyond those supplied by any other nation. This is well, but it is vastly more important to know whether the moral, intellectual, and professional training which is to be given in these buildings looks toward the highest type of manly life and of professsional service. As compared with the men of other nations, the American is alert, resourceful, and superficial. Alertness and resourcefulness are great qualities, but alone they do not win, in the long race, against thorough training and intelligent preparation. Those who have to do with education need to set their faces resolutely toward those things which make for simplicity, sincerity, and thoroughness; and in no school can such training count for more in the Nation's well-being than in the one which fits for the Nation's navy. The race for national and for naval leadership is a race between schools.

INVESTING MONEY

BY GEORGE CAREY

SECOND PAPER

THE NATURE OF STOCKS AND BONDS

FOR the investor of small means the bonds and stocks of established and substantial corporations are excellent investments. But before investing in the obligations of any company, the investor will do well to question its responsibility, the actual market value of its material property, and its earning capacity. Safety of principal, readiness with which that principal may be converted into cash, and income from investment, these are the fundamental rules of investment. No wise investor forgets them.

Land and houses are attractive investments. Some of the greatest fortunes of the world have been built up by the intelligent purchase of real estate. But investments of that character require considerable sums. The owner of $1,000 does not usually purchase a corner lot, a railway company, or a factory site. What, then, shall he do with his savings? He confronts the alternatives of bonds, stocks, mortgages, or the savings bank. The purpose of this paper is to discuss the relative desirability of bonds and stocks as investments for moderate savings.

Bonds and stocks are simply certificates of value. They represent, fractionally, material property such as houses, land, factory sites, railway stations, steam-engines, steel rails, machinery, docks and terminals, etc., and also such intangible things as earning power. Corporations must operate upon borrowed money, just as a merchant does. The latter borrows from his bank for two, four, or six months, in order to finance his purchases; as security for his borrowings he gives to the bank his personal note. Sometimes he is required to give collateral security as well. Corporations borrow on a larger scale and for longer periods. The form of borrowing they employ is called a bond issue.

A bond is a written promise to repay a loan at a given date. The interest to be paid during the life of the loan is also specifically stated upon the face of the bond. The bond is secured by the pledge of some material thing, such as a railway property or a factory site. All these facts are minutely stated in a contract or mortgage, together with a detailed description of the property offered as security. This contract is deposited with some responsible person or banking institution, usually a trust company, who shall act as trustee for possible purchasers of the bond. Conservative companies issue their bonds only up to about seventy-five or eighty per cent of the actual market value of the property pledged. This leaves a satisfactory margin of safety for the prospective bondholders. If the company

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fails to pay interest on the loan at the stated times, or the principal at maturity, the trustee is empowered by the clauses of the mortgage contract to sell the property and satisfy the claims of the bondholders both as to principal and as to interest. What remains after the satisfaction of the bondholders' claims goes to the stockholders.

What, then, is a stock? It represents the right to, or title to, or ownership of a property and of the earnings of that property, after running expenses and interest on debts have been paid, or, in case of foreclosure and sale, of what remains after payment of debts of every description, with principal and interest. It may stand for great value, or merely for future possibilities. A bond is a fixed liability. So much interest must be paid annually and so much principal at the maturity of the loan, else the property offered as security is forfeited. On the other hand, the management of the company is under no defined obligation to the stockholders. The latter must take their chances. If times are good and earnings are great, they may expect large returns. When business is depressed, they must be satisfied with a decreased income, the amount being subject to the discretion of the directors. It will be seen, therefore, that the value of a stock, both actual and as to market price, is variable. The intrinsic worth of a bond, in contrast, having been practically determined before its issuance, remains relatively unimpaired, although its market value may fluctuate in sympathy with the general activity or depression of business. Also, since stocks represent ownership, while bonds do not, and since control of property is the desire of men, stocks are subject to speculative manipulation that bonds are free from.

Bonds and stocks cannot be all things to all men. What may be a perfectly legitimate investment for a shrewd banker or merchant might easily seem recklessly speculative when purchased by a minister, or teacher, or widow inexperienced in financial transactions. Indeed, no uninitiated person should attempt to decide the details of such matters unaided by expert counsel. But the essentials he may master. A little thought convinces one that the inexperienced investor should place his savings where they need cause him no anxiety. He should be able to put his security away in his strong box, confident in the assurance of unvarying income and indestructibility of principal. He has no time to watch the gyrations of financial markets, nor knowledge wherewith to gauge them. Therefore, generally speaking, it would seem that bonds are preferable to stocks for persons of moderate means. Let it be borne in mind that the bonds and stocks discussed here represent the obligations of old and established corporations that have withstood the winds of adversity and the temptations of prosperity. The real investor should be concerned with no other class of securities. So soon as he strays from the straight and narrow path of conservatism, he becomes a speculator in a greater or less degree.

Stocks of some companies may be more desirable investments than bonds of others. The stocks of certain great railway and industrial corporations, for instance, have, through years of careful management and consequent steady payment of dividends, come to be regarded as being practically equivalent to fixed obligations. (Income from bond investments is called interest, that from stocks dividends, the one meaning payment to the lender for the use of his money loaned, the other signifying a division of surplus profits.) Bond investments promise a known and steady income, with relatively little likelihood of advance in market price beyond a certain point.

Stocks stand for variability in the matter of both principal and income. They may reap enormous profits, or they may return their owner nothing. In the selection of stocks as an investment, therefore, the purchaser should be even more careful than in the case of bonds. He should satisfy himself by diligent study and inquiry that the company whose stock he is about to buy has earned for a long period and is now earning a surplus far in excess of all expenses of operation, interest on bonded indebtedness, and, finally, of the dividends paid on that stock. If these facts can be

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established beyond question, then the stock may be acquired with wisdom.

There are many classes of bonds, and their relative investment value depends upon a variety of circumstances and conditions. Stock issues, too, include several classes. Some companies, notably the smaller manufacturing corporations, have no bonded obligations, but have trusted to the sale of stock for financing their operations. A number of stocks of this class form excellently safe and profitable investments. Their market, however, is a narrow one, as a rule. But most corporate organizations issue both bonds and stocks.

Bonds are issued usually in denominations of $1,000, but there are also many bonds for $500 each, and some for $100 each. Interest is ordinarily paid semi-annually, and little detachable checks, or slips, called coupons, representing the amount of interest due each half-year, are attached to the bond. These should be cut off and presented at the office of the company for payment upon the agreed day. Such bonds are termed "coupon bonds." There are also what are known as "registered bonds." These do not possess the little checks or coupons, but show instead, upon the reverse side, blank spaces for the purchaser's signature. His name and address are at the same time registered upon the books of the company, together with the number of his bond. At interest periods the company's treasurer forwards him a check for the interest due. Registered bonds may not be sold without the written consent of the holder over his signature, or that of some person holding his power of attorney. For this reason the purchase and sale of registered bonds involve considerable detail and sometimes expense. Hence their market price is usually lower than coupon bonds of the same issue. The latter are readily negotiable by any holder, and require no form whatever. If a registered bond were stolen, it could not be disposed of by the thief, whereas the sale of a stolen coupon bond might be an easy matter. Savings banks and trust estates generally prefer registered bonds as investments because of their greater safety and their convenience in the matter of interest. Certain bonds may be issued in either coupon or registerable form at the option of the purchaser.

Financial ingenuity has created many kinds of bonds and has tagged them with a great variety of names. In another article these different sorts of bonds will be considered individually. For the present it will suffice to enumerate the various classes. In some instances the appellations are self-explanatory. Bond issues include first, second, and third mortgage bonds (and occasionally even fourth or fifth mortgages), general, unified, consolidated, collateral trust, extension, refunding, divisional, sinking fund, convertible, equipment, and participating mortgages, and debentures. The last are not mortgage bonds, although frequently quite as desirable. A debenture is simply an unsecured promise to pay, and resembles a note. The bonds thus enumerated include the issues of all manner of stock corporations, railway, both steam and electric, gas, water, electric lighting, and industrial companies.

Stock issues are less diversified. They consist, usually, of a preferred and common stock. But there are occasionally three classes: *i.e.*, first preferred, second preferred, and common stock. Their relative claims as regards the company's earnings, its lands, buildings, machinery, fixtures, and other material property, are specifically defined at the time of their issuance. In some cases the preferred stock is allowed so much out of surplus earnings, then the common stock so much, after which they share alike in what remains applicable, in the discretion of the company's directors, to dividends. Again, the preferred stock may be limited to a certain per annum income, after which dividends upon the common stock are to be restricted only by the amount of surplus earnings available for distribution. In other cases the income upon each class of stock may be limited by agreement to a maximum figure. A share of stock usually represents one hundred dollars, and this is called its par value. But the par value may vary with different companies. The par value of some stocks is fifty dollars, of others five dollars, and of yet others one dollar.

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A very great number of mining shares, for instance, have a par value of one dollar. When an investor buys a share of stock, it is transferred to his name upon the company's books, and his name is written across the face of the certificate, upon which is printed the statement that John Doe is now the owner of one share of the capital stock of X Company. The stock may not be sold without his signed and witnessed permission, or that of his attorney. The company issues certificates representing one share, and multiples thereof up to any amount purchased. Dividends are paid semi-annually, or quarterly, by the company's check.

The distinction between the relative investment values of bonds and stocks when productive conditions are unfavorable (and regard should always be had for such possibilities) may be simply illustrated as follows: A farmer finds it necessary to borrow money with which to sow or to harvest his crops, for fertilizers, or for other purposes. He mortgages his farm for $10,000. But the farm is actually worth $16,000. Because of adverse circumstances he fails to pay interest. The mortgage is foreclosed and the farm sold for $16,000. Out of the proceeds of the sale the mortgage debt is paid, both principal and interest. What remains is turned over to the farmer. Had times been prosperous the farmer might not only have paid his interest, but from the remaining surplus earnings he might have actually reduced the sum of his principal indebtedness. In the case of the stock corporation, the bondholders correspond to the man who has loaned the farmer money. The stockholder represents the farmer.

It is difficult to avoid the allurements of unusual income from investment, even though the eventual cost may mean the sacrifice of principal. A few years ago the stock of a great corporation was offered to the public at a price remarkably low, considering the fact that dividends were then being paid and rumors of their permanency were being circulated. Here is the actual experience of one investor in that stock. She—for this particular person was a dressmaker in a small town, who had saved a few hundred dollars—did not know what the word stock signified. But she did see, thanks to the "tips" of well-meaning friends, that the purchase of this particular stock meant an income of about nine per cent. (Income upon a stock investment may be figured by dividing the rate per cent paid upon the par value by the market price. Thus: a stock which pays four per cent upon its par value of $100 per share, and which is being sold at $44 per share, nets the purchaser 9.09 per cent.) Therefore, this woman, attracted by an extraordinary income, invested her savings in a mere possibility. The earning capacity of the stock was practically untested. Still, she bought in small amounts as it advanced in market price. Suddenly it began to decline, for, as the wise ones knew, its rise had been due to skillful manipulation. The woman, inspired still by well-meaning friends with "tips," continued to buy as the stock went down. When it had reached a point at which the income was about twenty per cent on the investment, the directors decreed a suspension of dividends for an indefinite period. Immediately the stock fell to something less than ten per cent of its par value. The poor dressmaker's savings were wiped out. She could not even borrow money offering her comparatively worthless shares as collateral. No one wanted them.

Had this woman bought the bonds of the same company, she would have had an assured income of about five per cent per annum, and principal unimpaired. She could not watch the markets and buy and sell as speculators do, risking all for great profit or utter ruin. What she needed was safety of principal and peace of mind.

In a subsequent paper the bonds of a railway company will be considered from the point of view of the investor.

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GUSTAVE CHARPENTIER, ALTRUIST

BY A. F. SANBORN

GUSTAVE Charpentier, whose opera "Louise" has held the stage for seven years in Paris and has just been produced at the Manhattan Opera-House in New York,[1] is, before and above all, a lover of life. While a Prix-de-Rome student at the Villa Medicis in Italy, he produced a work consisting of five symphonic tableaux, entitled "Impressions of Italy," in which he embodied in musical form ("painter's music" some one has called it) the varied sensations and emotions of his Italian sojourn. "Sauntering through Italy," says his friend and fellow-musician, Alfred Bruneau, "he hears the serenades which, under the amorous sun, the swains give, from morning till night, to the maidens. He sees the long lines of women going to draw water at the singing fountain. He is amused by the tinkling bell of the mule trotting along the country road, and succumbs, nevertheless, to the melancholy of its persistent rhythm. On the mountain-tops he waxes enthusiastic for the boundless space in which the distant church bells vibrate, in which the spirit flies away in pursuit of the great birds of one's dreams. Finally, he is intoxicated by the deafening noise of Naples *en fête*. He treasures up in his memory the joyous clamor of the exuberant crowds, the military music of the torchlight processions, the hissing of rockets, and the recurring theme, at once persuasive and full of abandon, of the eternal serenades which, even in the midst of the brutal follies of the pleasure-mad city, the youths still offer to the maids."

After returning to France, Charpentier established himself in Paris, at Montmartre, that bizarre quarter, in which hundreds of young and impecunious devotees of the nine muses have deliberately elected to live in the midst of a population part laboring and part semi-criminal, because, forsooth, their garret windows afford ravishing views of all Paris and the country round about, which inspire and sustain them in their stern strivings to realize their ideals.

There, where any person the least bit sensitive to environment might (to borrow the phrase of Charles Lamb) "weep for fullness of joy at so much life," Charpentier frequented alike the resorts of the people and the groups of his aspiring brother artists. Especially, he studied the constantly shifting spectacles and the diverse musical cries of the teeming streets with an eagerness in which love of his kind and love of his art bore each a part—interest begetting affection, and affection in turn begetting interest. The result was that this region, where what is best and what is worst in Paris meet, where the most sublimated idealism is grotesquely blended with the crassest materialism, where the lofty Socialism and Anarchism of the lettered hobnob with the brutal Socialism and Anarchism of the mob, became to him the best-loved spot in all the world.

The winning grace of the working-girls, the honest sturdiness of the bloused draymen and laborers, the weird slyness of the rag-pickers, the whining abjectness of the beggars, the slouching insolence of the thieves and prostitutes, the piquant impudence of the pale gamins, and the merry, fantastic heroism of the long-haired, corduroy-clad poets and painters, haunted him like a passion; and all this and more he put into "Louise," which may fairly be characterized as an autobiographical opera, if the word "autobiographical" be taken broadly enough. The plot of "Louise" contains little that has been fabricated out of whole cloth, and the characters, for the most part, were drawn from real persons. "In 'Louise,'" Charpentier himself says, "I have translated an epoch of my own existence." He adds: "I have tried to make of 'Louise' the youth of all of us poets and artists; to depict the desires, the enthusiasms, of our young manhood, when we dream of conquering the immense city and the heart

[1] Editorial comment on the production of this opera will be found on another page.—THE EDITORS.

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of the girl who lives hard by, and who now and then draws her window-curtain to let pass a smile. 'Louise' is the real life of the little world of the humble, of the suffering, of the hard-working, of which most people get only the casual glimpse of the passer-by. It is the gaze of the envious riveted upon the city of joy. I love this life which surrounds me, this life of the street and of the humble. I feel it profoundly lyric. At certain moments of great emotion I behold it traversed by lightning, by a mighty current of marvelous, fairy-like beauty. I have tried to transfer this emotion to my art. I have not described (as the critics pretend); I have translated into my own language, music."

Charpentier's love of life is so insistent that it renders him impatient of the limitations of concert halls and opera-houses; and to this fact, probably, quite as much as to the ill health from which he suffered for a time, is due his practical abstinence from composition since the production of "Louise." For a number of years now he has devoted most of his time and energy to arousing the people to a consciousness of their innate love of the beautiful; more specifically, to introducing a solicitude for beauty into the organization of the public fêtes which democracy seems to have vulgarized instead of having ennobled as it should have done.

Charpentier aspires to nothing less than the creation for all the people of an art which shall take the form of musical spectacles to be presented in the open air (in a great public square like the Place de la Concorde, for example), of which the interpreters shall be chosen from the people; and which shall form an integral part of splendid civic fêtes on a colossal scale, wherein all the people shall commune in beauty and joy. And he is convinced that such fêtes would not only uplift the people but would regenerate art as well. "Is it not an imperative duty," he says, "for a democracy to convoke its children to witness beautiful spectacles? Art, like science, is the property of all in common. Art would draw from a closer association with the people a new and ardent life."

Before Charpentier committed himself thus unconditionally and irrevocably to the cause of musical spectacles "of the people, by the people, and for the people," he made a number of interesting experiments along this line. In 1896 and 1897, in connection with a local celebration of Mi-Carême by the poets and artists of Montmartre, he presented an open-air musical spectacle entitled "The Coronation of the Muse," in which a working-girl, chosen by her fellow-working-girls, was crowned Muse of Montmartre; and about the same time he organized and presented an analogous spectacle before the statue of Watteau in the Gardens of the Luxembourg. In 1898 (Place de l'Hôtel de Ville), in connection with the fêtes given by the city of Paris in honor of the centenary of Michelet, and again in 1902 (Place des Vosges), in connection with the centenary of Victor Hugo, he presented a much more elaborate musical spectacle entitled "La Muse de Paris," in which a working-girl, chosen by her working comrades, was crowned Muse of Paris—a ceremony designed to symbolize the beauty of labor and the grandeur of the people and to glorify what is finest in both.

"Disabuse your minds," said one of Charpentier's fellow-composers, apropos of the crowning of the Muse at the Michelet centennial, "of the habitual cantata, the useless and odious official cantata written to order for the Government, to the formal restrictions of which the free verve of M. Charpentier would never have submitted. M. Charpentier's idea of ennobling the gayety of our official fêtes by the beauty of virile music and the grace of a young woman, of marrying in one of the largest squares of Paris the two supreme poetries of our city—the radiant and delicate poetry of art and the boisterous and magnificently brutal poetry of the crowd in quest of pleasure—was at once charming and significant. Its realization afforded a glorious sight. The gay working-girl of the faubourg, gravely elected Muse by her working companions, patron for a few hours of a city which was fraternal for the time being, symbolic Queen of consolation, of inspiration, of hope, and of love, interrupted the clamor, the

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crowding, and all the other gross and more or less selfish gambols of the populace, and proclaimed solemnly, amid rising songs and impressive symphonies, the eternal and the sovereign power of laborious and fruitful life, while in the orchestration palpitated the soul of the street."

The election for the Hugo celebration of the Muse and her four maids of honor was as interesting and picturesque a spectacle as was the Coronation. This election was held in the immense hippodrome (Hippo-Palace) of Montmartre, and was attended by hosts of working girls, lively young dressmakers, milliners, typesetters, engravers, corset-makers, feather-workers, embroiderers, etc. Before the balloting began, Madame Sévérine (tested and tried friend of the working-girls) and J. Paul-Boncour gave appropriate talks. Charpentier also spoke at some length, revealing the loftiness of his conception of a Muse of Labor, and explaining why the Hugo centenary would be like Hamlet with Hamlet left out if Hugo, who was a lover and champion of the working people, were ignored by the people's Muse. There were forty-three aspirants to the principal honor. The candidates, after presenting themselves on the platform, mingled for a time with the electors on the floor, where they employed all the electioneering maneuvers known to their brothers and deployed many arts of persuasion and blandishment which their brothers do not possess. One of the candidates made a speech in support of her cause, in the course of which she exploited her platform and programme like a veritable politician and implored the favor of being selected to honor the poet who had inspired her own poems, of which last she recited a sample—conventional in ideas and halting in meter, it is true, but no whit inferior to the amateur poetry of the bluestockings of the Boulevard Saint-Germain.

The electors raised vivats for their favorites while the voting was in progress, waltzed while the ballot was being counted, and cheered shrilly when the results were announced.

By organizing fêtes, similar to these Paris fêtes, in all the provinces of France and in Algeria, Charpentier has conferred upon his æsthetic enterprise a truly national scope and significance; and while he has not been able to give to his spectacles yet (by reason chiefly of municipal parsimony) the splendor and amplitude for which his conception calls, he is advancing steadily toward such a consummation. These qualities will be acquired in good time, no doubt, for he is laying foundations that are broad and deep. Being too much of a musician to find poetry in music badly rendered, notwithstanding his enthusiasm for "the poetry of the people," he has established (for the purpose of training interpreters of his spectacles) a "Working-Girls' Conservatory of Music," to which he gives his personal supervision. The Choral Society (Francis Casadesus, conductor) connected with this Conservatory has already attained a high degree of efficiency, and has given a number of exhibitions each winter with notable success. Charpentier has made an arrangement which enables him to provide the pupils of his Conservatory (and many other working-girls besides) with vacation board in the country in the summer, and with theater tickets in the winter; and, in a score of similar ways, he watches over their health and happiness. And the best of it all is that he does these charming things, not from the stern sense of duty of the professional charity worker and philanthropist, but because they are a joy to him, because he can satisfy in no other way the cravings of his innermost being. Thus, although the royalties of "Louise" quickly lifted him from poverty to comparative affluence, he refused steadfastly to alter his modest manner of living. He did not succumb to the flatteries and blandishments of the world of wealth and fashion, but remained loyal to his people, as faithful to his Montmartre as Mistral to his Maillane.

It is very much of a treat to hear Charpentier chat about his various enterprises in his quaint study; but to get an adequate idea of the magnetic personality and splendid spirit of the man one must see him in the midst of his working-girl pupils. There, under the glow of his enthusiasm for the popular art which

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these daughters of the people typify to him, he becomes a sort of superman—supernaturally gentle, sympathetic, buoyant, and inspiring.

Many composers resent being told that their music has a social mission; but you can pay Charpentier no more welcome compliment than to call him an *artiste social*. If he were asked to name the happiest moments of his life, he would say unhesitatingly that they were those moments in which he has witnessed what he calls "a prodigy of concord," those moments in which he has felt the hearts of the crowd palpitating as one heart in a common apprehension and adoration of beauty. Like Tolstoy (though without abjuring, like Tolstoy, his early life and works), he has come to hold social service to be the highest and most satisfying form of self-expression.

There are those who would prefer to see him leave all his æsthetico-humanitarian undertakings to one side and produce another opera. These have never realized, probably—what he never ceases for a moment to realize—that the evocation of the latent sentiments of a people, of a race, may be as truly a work of creative imagination as the making of a poem or a sonata, and may play quite as important a rôle in the great scheme of things.

"I want to be loved," Charpentier said in his young manhood to Alfred Bruneau. At forty-four he has his wish.

Paris.

THE PRAYER OF ST. PAUL[1]

Ephesians iii. 14-21

Father, to Thee we bow;
Father of Christ art Thou,
Father of all.
In Thee we live and move:
Thy family of love
Is one—below, above;
Thou, All in all.

Thy rich and glorious grace
Gird all our struggling days
With holy power;
That so Thy Spirit's might,
Filling our souls with light,
May lift to cloudless height
Each o'ercast hour.

In us may faith enshrine
Thy Christ—his cross our sign,
His love our root;
That power to apprehend
The love which knows no end
From strength to strength may tend
With holy fruit.

We with all saints would know
The utmost Thou wouldst show
In Christ our Lord:
All lower longings stilled,
From him would we be filled
Full as Thy grace hath willed,
Fullness of God.

To Thee, who more canst bless
Than prayers or thoughts express
With powers divine,
Thy Church in Christ doth raise
Her filial hymn of praise:
Through everlasting days
All glory Thine.

J. M. W.

[1] This hymn may be sung to the tune "St. Ambrose."

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IN THE TRACK OF THE FAMINE

BY SAMUEL J. BARROWS

Secretary of the Russian Famine Relief Committee

IT was through the graphic and touching article of Leroy Scott in The Outlook of February 23, 1907, entitled "In the Land of the Great Hunger," that a large number of the people of the United States first learned that the dark shadow of famine was spreading over the Russian Empire. Many thanks to the Outlook readers who put forth generous hands to stay suffering, disease, and death. Their sympathy, their contributions, were not misspent.

Coincident with the publication of that article, the arrival of Mr. Nicolas Shishkoff, of Samara, Russia, bringing fresh details of the increasing misery, fanned the flame of sympathy. Compelled to return as soon as possible to organize relief for his suffering countrymen, he could only come to our doors, pour his pathetic appeal into a few ears, see President Roosevelt, visit New York, Philadelphia, and Boston, and then hasten home. His visit resulted in the formation of a national committee in New York and an auxiliary committee in Boston. An appeal by President Roosevelt was sent over the country. Governor Hughes, of New York, and Governor Guild, of Massachusetts, appealed to the people of their respective States, and two Western Governors followed their example. It is to the credit of the American press that, following the lead of The Outlook, it set forth promptly and vividly the Russian need.

The response which came was prompt and sympathetic. No cataract of gold fell into the coffers of the committee, but a gentle rain of dollars came from every State of the Union, with friendly additions from Canada and even from Hawaii and Porto Rico. The Merchants' Association of New York and the Citizens' Permanent Relief Committee of Philadelphia made separate collections; but the money raised in Boston and from nearly every other source passed through the hands of our committee. It was apparent in this as in nearly all popular collections that the people who have small fortunes find it easier to part with their money than those who have large ones. The bulk of the subscription was in comparatively small amounts. Many gifts were accompanied by expressions of deep interest for the Russian people. Three things alone prevented the subscription from being a large one: first, the short time in which the collection had to be made; secondly, the appeal just made for the Chinese famine; and, thirdly, the fear that in the social and political upheaval now going on in Russia, combined with a distrust of official agencies, the money might be diverted from its real object. The American committee, on which were prominent business men and experienced leaders of charity, was able to assure itself and to a certain extent the public on this subject, and contributions were still coming in when early in June a telegram was received from Prince Lvoff, Chairman of the Central Zemstvo Relief Committee, saying that enough aid was already secured or pledged. The total amount of the American contribution was about $75,000.

A few days after receiving this telegram I left for Europe, and, taking advantage of my presence in Russia on official business, was able, without expense to the famine fund, to make a trip to the southeastern provinces. I had seen the pictures in The Outlook and tasted the famine bread. I wanted to learn something about relief agencies, and most of all to see what is the outlook for the peasants for the coming year.

The shadow of the famine did not darken to any visible extent St. Petersburg and Moscow. It did not cross the tables of their people or reduce their extravagance. Their horses looked sleek and round. Their coachmen were fat enough without their enormously padded clothing. Jacob Riis had to write a book to let one half of the people of New York know how the other half lives. Want and misery are often next-door

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neighbors to luxury and extravagance. But the enormous distances in Russia had something to do with the ignorance at the capital. A traveler landing in New York might not number among his first impressions a vivid consciousness of a famine, fire, or flood in Texas. Even that beloved dreamer and idealist Tolstoy, whom I had the pleasure of visiting at his home a few hours from Moscow, knew actually less about the Russian famine than did the readers of The Outlook from Maine to California.

"You Americans," said a Russian gentleman whom I met on the train, "did more than you thought you were doing; you helped to stir up some of us Russians to do our duty." He told me of a wealthy friend, a young man, extravagant in personal and social indulgence, who read in the Russian paper of the contributions which the Americans were sending to the Russian Famine Relief Committee. Under a sense of shame that he had not done something himself, he made a contribution of five thousand dollars.

It was gratifying to find that the American effort to help the Russian peasants was not looked upon as an unwelcome interference in Russian affairs. On the contrary, everywhere the Russian officials and the representatives of the relief organizations spoke of it as a new and fresh evidence of American sympathy for the Russian people.

Taking the train from Moscow to Nijnin and then taking a boat for a three days' trip down the winding Volga, riding across the Russian steppes, and passing through villages varying in size from a few houses to the proportions of a small city, I had some opportunity of seeing the Russian peasant in his home and in his fields. Most of the famine kitchens were closed, except those in the Province of Oufa. The relief work was done. Even then the reapers were in the field gathering with thanksgiving the new and sufficient harvest. Though the famine had retreated like a vanquished foe, it was not expelled without suffering and loss. Not until the complete statistics of sickness and death are published can we get from the mortuary tables data showing the mortality directly traceable to famine diseases. Dr. Kennard, who was still conducting relief kitchens in Oufa supported by the London Punch, estimated the mortality of children to be fifty per cent, or ten per cent greater than usual. But that the ordinary mortality of Russian peasant children should be as high as forty per cent is an evidence of the unwholesome conditions under which the peasant children live.

What is the average standard of living? The cabin is one room fifteen or sixteen feet square, divided by partitions. Each peasant generally owns his own cottage; or, if he hires one, does not pay more than a ruble (fifty-one cents) a month. His simple cabin costs but fifty dollars. The cost of his cattle-pen and farm buildings around his court will be seventy-five or a hundred dollars. A peasant with a house costing from three hundred to five hundred dollars is rich. Sanitary conveniences are unknown all over Russia. It is not surprising that epidemics appear in villages where sanitary laws are so generally disregarded.

Water is drawn mainly from wells, occasionally from ponds and rivers. The wells are dug by hand and sheathed with wood. They vary in depth, according to the geological contour of the country, from twenty to one hundred feet.

The land holdings of the peasants in the Province of Samara are quite small, though there are many Tartars who hold from twenty to forty acres each. The average peasant has a horse or two, a cow, from four to six sheep, and two or three pigs. The richer peasants have from three to four horses, and the number of cows depends upon the number of children. If one cow suffices for the children, but one will usually be kept, and any extra money will be saved for a horse that can be worked in the field. In the south of Russia they plow with oxen, and in the southern district of Samara camels are used; and there it is possible to see at times a plow drawn by a pair of oxen, a pair of horses, and a pair of camels, all harnessed together. A horse costs about thirty dollars; a poor animal may be bought for fifteen dollars. Moderately good cows cost from fifteen to forty dollars, camels from thirty to fifty dollars each.

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It costs but little to keep the latter, for, like the traditional American goat, they feed on thistles, brushwood, and anything they may pick up, their main food being rough straw.

The staple food of the Russian peasant is black bread. Most of them begin their day by eating a piece of black bread, with as much cold water as they want, early in the morning. For the midday meal they have the same bread with something hot, perhaps a cabbage soup. It is only occasionally that there is meat in the kettle. On fast days they put in a little salt fish to give a taste to the hot water. The midday meal is generally eaten out in the field, and often consists of bread and sour milk, or millet cooked over open fires in the fields. Each family makes its own bread. Vegetable oils of sunflower and hemp seed are used. Fish are to be had only near the Volga. Often the water in the fields is bad. As a rule, no kind of wine is used, but a drink made of fermented bread (quas) is popular. On feast days vodka, a Russian brand of whisky, is freely used, resulting in much drunkenness.

Wednesday and Friday are regularly fast days. The fast before Easter is about forty-two days. There is a fast of fifteen days beginning the first of August, and another beginning about three weeks before Christmas. During these periods the peasants cannot eat meat, milk, fish, flesh, or eggs, but vegetables of any description may be used. In some peasant families the fast is so rigorously observed that the mothers consider it sinful to give their babies milk.

In Russia the main diseases of children are due to bad food and to undernutrition. A Russian gentleman widely informed said to me that no people in all the world subsist upon so small a ration as the Russian people. The diet is almost exclusively black bread in the northern provinces and wheat bread in the southern. There are many provinces which never have enough grain for the support of their people; they must buy it. Even in the provinces which produce grain abundantly and export it to Europe the peasants are often underfed, because so large a portion of the proceeds of their harvest must be used to buy other things.

The high rate of infant mortality is largely due to the ignorance of mothers and bad feeding. I was told of cases in which new-born children were stuffed with thick gruel in lieu of milk. Very often the mother nurses the child but a month or two and then goes out to the fields to work, leaving the baby at home to suck a rag or to suck chewed bread, which gets sour and dirty and breeds diseases of the digestive tract. Children six or seven months old are allowed to eat raw cucumbers or berries or any food that comes within their reach. In some districts there is much tuberculosis, especially tuberculosis of the bones.

Fortunately, the mortality among adults due to the famine was not high. Some ten thousand cases of scurvy were reported, but the famine of 1898 was far more severe in this respect. Exemption from this disease was largely due to the timely relief afforded and to the fact that the famine workers knew better how to fight this disease. There was also little or no typhoid.

Permanently to improve conditions in Russia there is the greatest need of instruction in hygiene. A system of district nursing, with instruction in the care of children, such as is given in some of our large cities, would be of great value in the rural communities. Education, indeed, lies at the basis of nearly all Russian social problems.

What is to be done to prevent the recurrence of such famines? The answer is twofold. First, the expenditure of large sums by the Government for the establishment of irrigation where it is practical. Our own Government has set a generous example in this respect. Millions of dollars in recent years have been appropriated by Congress to redeem arid lands in the West, and the intelligent activity of our Department of Agriculture has done much to make two blades of grass grow where but one grew before. In Russia the black soil is rich but thirsty. Some of the water of the Volga might be used without interfering with navigation. Artesian wells would be possible in some localities.

The other necessity is instruction for

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the peasant in dry farming and the use of machinery. "Our peasants," said a Russian friend, "plow with a tooth-pick." They use tools which are centuries old.

But a marked change in agricultural methods is already noticeable in some provinces. Ten years ago in Samara wooden plows were universally used. Now you can hardly find one in this province. Steel plows are considered a necessity. Not long ago a man came to a district of Samara and gave a demonstration of the value of the drill. The peasants found that the amount of seed saved by its use would equal several hundred pounds of grain. Within a short time they bought a hundred and forty drills, and a drill costs seventy dollars—as much as a cottage. The week before I arrived at Samara twenty reaping-machines had been sold in one day, though the peasants still insist upon an antiquated type of reaper, which needs two men, one to drive and the other to manage the rake. Thousands of plows have been sold to peasants, and the agricultural machine makers can hardly supply the demand.

In Samara an experiment station has already been established for two or three years, with interesting results. They have been trying deep plowing in exceptionally dry places, and experimenting with different kinds of grain. They had a fair harvest in the famine year. Irrigation has been tried with success in the southern districts of the province. Instead of using ditches, whole fields are flooded, and the water stands for a day or two and is then drawn off, or soaks into the ground. After the lapse of a month, the stored water is let on again for another soaking. Enormous crops were the result; but much of this work, begun several years ago, was allowed to go to ruin.

The Zemstvo Famine Relief Committee propose to use the small balance of the Famine Fund in what seems to me the wisest way in which it could be expended. They propose to organize and manage a traveling school of rational agriculture. It was suggested by the remarkable results on the Bezenchook farm in dry farming, in open arid fields; and also by the success of an instructor who went among the peasants with his own plow and drill cultivating strips of land in their own fields. The results of these first experiments were that, while the harvest in Samara last year was practically nothing, the Bezenchook farm yielded 2,800 pounds of rye and 3,400 pounds of wheat per acre. One year of demonstrative plowing and sowing converted the peasants in two villages to the use of the drill. It is proposed to begin the new school by providing two or three instructors, trained men from the higher agricultural colleges, to send them into the villages and show, by practical demonstration, how good harvests can be had and farming become profitable on their own soil. The idea is to cultivate strips of land in the farmers' own fields, the farmer to give his work and horses, and the instructor to furnish good seed, fertilizers, and instruments, the farmer to pay nothing in advance, but to divide the benefits of the first year's crop with the association. Thus, if the peasant's own field yields but 2,000 pounds per acre, and the scientifically cultivated strips yield 3,000 pounds, half of the surplus, or 1,500 pounds, would be given to the association. If the results are not satisfactory, the association gets nothing. Instructors will explain the best methods of harvesting, threshing, cleaning, and preserving the crop, the advantages of a regular rotation of crops, the benefits of sowing alfalfa, the planting of trees, market gardening, orchards, etc. The association might also become an agency for procuring better implements, good seed, fertilizing material, and improved cattle.

Several well-educated, enthusiastic, and practical men, among them Mr. Nicolas Shishkoff, are willing to give their time and practical knowledge to this large and difficult work, without personal profit. It is to be an experiment in social self-help. The society begins with twelve active members, most of them professional agriculturists, all of them full of hope and zeal. A provision in the articles of organization which shows that the members mean business is that "any member who has failed to render active service during a year shall

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be held to have voluntarily resigned his membership."

It may take long to reap the full fruits of this experiment. It is an indication of the scheme of universal education which is part of the programme of the most enlightened leaders of the Russian people. There are abundant signs of a great awakening in Russia. With all that is discouraging in present conditions and limitations, nothing impressed me more or kindled greater hope than the spectacle of noble men and women giving themselves with absolute devotion to the physical, intellectual, and moral development of their people.

THE GENTLE ART OF DISFIGURING OLD CHURCHES

BY J. CLEVELAND CADY

THE great farm wagon was filled with a merry party starting out on a beautiful autumn day for a long ride, with the promise of attractive glimpses of an unfamiliar portion of the country, and, as a climax, a visit to probably the oldest church in the Northern States.

This region would at any time have been replete with picturesque and historic interest, but in the season of golden-rod and aster, of scarlet vine and flaming tree, its beauty was wonderful. For some time as we drove through the Clearwater Valley our road had been by the side of a tortuous stream with its transparent pools and little rapids, now and again crossing over old-fashioned bridges, heavy with much timber-work well boxed in for preservation. Gradually it ascended to quite an elevation, which for some time had stood out against the blue sky, whose most striking feature was a white spire rising effectively above the trees and near-by houses.

This, then, was the very ancient church that some of us had looked forward to seeing; and, fortunately for our leisurely enjoyment of it, we saw not far distant most capacious horse-sheds where we could leave the team without anxiety, and afterwards, resuming our seats, eat our lunch in quietness and freedom from observation.

An unfastened door at the rear of the church gave entrance to what proved to be indeed an ancient building of the Dutch Renaissance type, but so much disfigured by spasmodic and vulgar attempts to modernize it that its charm was gone. Its most unpleasant feature was a parti-colored pulpit of ash and black walnut, with coarse moldings and "jigsaw" ornamentation, which clearly had no relationship to the interesting details of the building—where they had not been tampered with—nor indeed had the shiny rosewood communion table with its white marble top which stood just below it.

The effect of the interior, on the whole, was very depressing, and we were glad to return to the spacious sheds, where, mounting into the wagon, lunch was eagerly enjoyed.

Suddenly one of the party noticed a structure of interest stowed away among the roof timbers over our heads. On examination it proved to be a pulpit, and the one which doubtless had been placed in the church at the time it was built; still further examination showed it to be of unusual grace of form and lovely in detail. It was evidently the work of skillful designers and craftsmen in the Old World, or a repetition by some of their successors who had migrated to the New. It consisted of a central portion, with two wings curved in plan, retreating on each side. The pleasing outlines, dainty moldings, and skillful carvings were delightful in their refined beauty, and filled with pangs of envy the souls of those who were connoisseurs of choice antiques. The whole had once been painted an ivory tone, conforming to the church in its original finish.

We were conjecturing why this beauti-

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ful object should be reposing there in dust and cobwebs rather than serving in the church it must once have so greatly adorned, when one of the dwellers of Clearwater appeared on the scene, doubtless attracted by the sight of strangers engaged in the interesting process of mastication, and incidentally refreshment.

Curiosity, however, was not confined to the newcomer, and eager questions regarding the pulpit came to him from all sides.

"Oh, you see a few years ago we thought the old church was getting kinder behind the times—it was built so far back that there ain't nobody that knows much about it. The old ones say that Washington attended it a good deal one winter when his troops were in this part of the State, and that the famous ministers of those days (and even the great Whitefield before those days) preached from the old pulpit. Nevertheless, our people began to see that the church was decidedly a back number, and that it was up to us to make it more up-to-date.

"The old pulpit was so outlandish that we all felt that it ought to go first, so the women got up a fair and raised money for the handsome modern one we have now. Have you seen it? You ought to go in and look at it—it's a gem, and so modern! We're real proud of it.

"The old one? Yes, that is the old antediluvian up there in the top of the shed; we put it there to get it out of the way.

"A great change? Yes, it is; sure, the world moves, and the people of Clearwater are bound not to be far behind the times; it's a live community, this. Why, not long ago our Endeavor Band raised money and bought some transparent paper imitating stained glass and put it on the old window-panes, and it seems just like the real thing—don't it, now? You used to look through them and see only the blue sky, and apple boughs, and restless birds making their nests, but now it's like looking at the windows of Statbug Cathedral—so the knowing ones say. Yes, we've got to be up to date if we are going to keep up with the procession.

"At Rankfield, down the valley, they have been smarting up, too; there was an old tavern there where some of the big French generals spent a winter when they were helping Washington in the war, a queer old building with cells for prisoners in the basement, and a secret passage, and secret rooms with doors no one would suspect—the queerest place! Well, they have got rid of that excrescence, and have an up-to-date little road-house, built partly of the new cement blocks which you can put on just like shingles and they look just like stone—it's fine—but I think, after all, our town has shown the highest tone by tackling the church first of anything."

The ill treatment of ancient churches is by no means confined to such rural communities—too unintelligent to appreciate the good, and easily drawn to that which is evil; but in some of the foremost towns and cities desecrations have taken place quite as striking as that of the Clearwater church.

In one of our New England cities noted for its eminent scholars and general cultivation there stands in the center of the town one of the finest of the Colonial "meeting-houses." Tradition says that its admirably proportioned steeple was designed by Sir Christopher Wren. The interior, with its great columns supporting a barrel ceiling finely paneled and ornamented in relief, as well as the refined and scholarly detail everywhere prevailing, must have been in the past extremely impressive, inspiring feelings of respect for the worthies of other days who served their times so well in the erection of this dignified and harmonious building.

But, alas! within a few years, with the idea perhaps of improving the old building "and making it more up-to-date," the decorator has been put to work, and, among other things, the window openings throughout have been filled with "memorial glass," intense in color and insistent in character—windows which might possibly be tolerable in a Gothic or Romanesque church, but are ruinous to the sweet, quiet dignity, low tones, and classic feeling of this old Colonial building. The transformation—to one who remembers the church in its former estate—is surprising and exasperating.

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It is as though a venerated and respected citizen had strangely fallen into a state of intoxication, the incongruity and degradation of which were in shocking contrast with his previous character.

This instance is rendered more singular and striking by the fact that the women belonging to the patriotic societies of the place have within recent years, at a large expense, carefully restored and enlarged the fine old churchyard with its monuments belonging to the property, and are evidently alive to the value of historic associations.

In another city famous for its connection with Revolutionary events, and in whose streets a famous battle was fought, the church, on a commanding site, is the only important object now left as a memorial of those times; and a worthy monument it is, with its dignified exterior, and its interior possessing a peculiarly vaulted ceiling after the manner of some of Wren's London churches, graceful and interesting, the whole abounding with choice and charming detail.

It has been too attractive a target, however, for the spirit of vulgar display to miss, and an enormous memorial window has been placed back of the pulpit, loud and inharmonious in color, frivolous in design, and completely out of scale and in conflict with the refined and restful feeling of the admirable old church.

We can imagine that it was with feelings of disgust and possibly indignation that the poet once wrote,

"Fools rush in where angels fear to tread."

And yet that prophetic writer had never witnessed the flagrant folly of those who debase fine old buildings, pervaded with the sentiment and art of their time. Evidently there is the greatest need that necessary or desirable changes in them should be controlled by those who fully understand and appreciate their character, and will jealously guard them from anything that will conflict with the delicate and well-studied refinement that is a great source of their beauty.

From these buildings, so interesting and deserving most respectful treatment, we turn to many old-time structures that are not so admirable, but which, from necessary economy or valued associations, have to be retained as part of an enlargement, or may be of a group. Sometimes it is a plain building of stone allied, it may be, to the Gothic, or perhaps to some simple phase of the Renaissance. It is unmistakably a veteran, and for years has been the gathering-place of Christian people, and its spire, constantly in view, a standard-bearer of the faith. In adding to it shall the veteran be ignored or effaced, and the new portions be erected without regard to it—the whole when completed calling attention loudly to the smartness of the new and the simplicity of the old?

Would it not be wiser in many cases to take the spirit of the part to be retained as a keynote for the additions, not, however, repeating unworthy features or treatment, but following the general lines and character of the old, keeping the whole structure in harmony, and giving it the stamp of that which is endeared by associations and honorable history?

In some cases such a keynote will make the problem of design more interesting, giving an added element for study that will require thought and judgment, while the result, if successful, will have an especial interest that may not inhere in an ordinary conventional design.

An intelligent conservatism that understands and appreciates the more worthy of our older buildings and values their associations is greatly needed, lest they be swept from the face of the earth, or so vulgarized—if they be retained—as to fail to elicit the interest and regard of future generations and become an undeserved discredit to the worthies of olden times as well as an offense to all right-thinking people.

Moreover, many of these buildings are silent but effective teachers of valuable lessons, especially that of restraint—a quality greatly needed in these days when showiness and an abundance of "things" are so often the main object sought.

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BURDEN-BEARERS OF PROGRESS

BY LILLIAN W. BETTS

WHAT is done for those children of wage-earning mothers who are between the ages of six and fourteen except to compel them to go to school and to punish mother and children for non-attendance? Think of the great army of mothers of children of school age, and younger, who must leave their homes and sleeping children every morning! Washerwomen, scrub-women, factory-workers, office-cleaners, women in stores, and waitresses; thousands of them must work all day in ignorance of what their children are doing. They have left a breakfast prepared; they have arranged, perhaps, with a neighbor to have the children called in time for school. The mother's mind follows these children all day. When school closes, what are they doing? Where have they gone? With whom? Are they near home? Have they been hurt? Every age brings its own danger to the tenement-house child, and the tenement-house mother knows it, and works fully conscious of what may come to her children in their freedom.

Recently a young mother, forced by the death of her husband to support her two children, one of kindergarten age, secured work that gave her the morning hours till 10:30. She considered herself fortunate. She could give her children their breakfast, send them to school in time, and, by getting up early, do her housework before she started for work.

"Yes, I'm fortunate," she commented. Clinching her hands around her knees, she looked into the writer's face with eyes burning with horror.

"Until twelve o'clock I know the boy is safe; after that, what? Why, he's only a baby. He is all alone until the girl, seven years old, comes home from school. Yes, I leave food on the table for a lunch, and she is a wise little thing. Thousands of children of her age are never without the care of a nurse. But my girlie is here in these halls, on the street, alone. Pretty, so pretty that people speak to her. From twelve o'clock until I turn that corner at nine, and see a light in the window, until I look into their faces and see the innocence of childhood still there, I live in hell."

That mother is only one of thousands. They are found in every community, through their labor easing the life of more fortunate women.

A big coarse woman, dense, dead even, to every finer emotion, absolutely ignorant of any housekeeping knowledge except of laundry work—a knowledge too rarely used for her own family—worked for the writer. She came late one morning, giving every evidence of a sleepless night and great anxiety. A few questions brought an avalanche of words and a torrent of tears. She had two daughters, one nine and one twelve. She lived in a large tenement occupied by families for the most part more familiar with the taste of beer than water. She had threatened her children with almost death by violence if they went into the corner saloon for beer. By this prohibition she had made enemies, she claimed, who traduced her children. When she reached her home the night before, she had been told that a group of boys, notorious even in that neighborhood, had spent the afternoon in her rooms with her daughters, carrying in beer. The gang left when the hour for the woman's return came. No woman in the house attempted to reach the mother or attempted to appeal to the authorities. Why? Because of a fear of the "gang." The "gang" is a power in every neighborhood. They can wreak their vengeance where it causes the greatest suffering—on the children. If arrested for any but serious crimes, they are too frequently dismissed without even a reprimand by the magistrate; or on suspended sentence, which is too often a farce. Politicians often use their influence to defeat the ends of justice; so the members of the gang are well protected, even without the protection of parental fears of their vengeance. If those two girls had been

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nine and twelve months old, they might have been taken to a day nursery—though there is none within an hour's walk of their home—but at nine and twelve years, before and after school hours, there were only the unprotected home and the street. Not even a playground with its attendant—a protection at least until six o'clock.

The day is coming when the American people will learn that it is safer to neglect children under three years of age than over three. After that age street freedom and education bring results, not only for the child, but for the community, that demand the heaviest payments.

Watch the children brought to the children's courts. Two-thirds of them are the children of wage-earning mothers. Their first step in wrong-doing is playing truant. They dread the penalty of being late at school. They mean to go to the afternoon school session, but forget. There is no mother at home to compel them, no mother at home to remind them. They are truants. This is usually the beginning of the case for the children's court.

There is a wonderful non-sectarian institution in New York, disgracefully housed by the city, to which boys are committed whose crimes often are State's prison offenses, but whose age prohibits their being sent to prison; boys guilty of petty crimes are committed to this institution because it offers the best medium of redemption for those particular boys. There are boys there who have no recollection of a home—waifs always. There are institutional boys who at fourteen were dismissed in the control of some one who shortly sent them into the world alone, or from whom they ran away. For the most part, the rest are the sons of wage-earning mothers, compelled to leave them to their own devices for the working, which often mean more hours than the waking, hours of the day. A very small percentage of these boys came from homes having fathers and mothers. Nearly all who had ever known the poorest kind of a home admit that truancy was their first transgression against the law.

We make laws which say that children shall not go to work until they have passed a certain age; that even then they shall not go to work until they have accomplished a certain amount of school work. That the child of school age must lose days and weeks of its school life caring for a baby because there is no day nursery within reach of the wage-earning mother; that the child must care for a sick mother; that it is kept from school to do the housework because a crisis, such as a father sick, out of work, or in prison, compels the mother to work for money—all this is not legally an excuse. Who pays for the advancement of the civilization this child labor law represents? The child and its mother. If the child has not covered the required school work, then it is subject to the child labor law until sixteen, when it may go to work if it cannot read. The law is as it should be; but what of the community glorying in the advanced civilization its conscience demanded, blind to the needs that advance creates, to the burdens that advance imposes on those least able to understand it, or meet it without suffering, and often danger?

What has been done to make possible a legitimate school life to the child protected from too early wage-earning? How is the child who becomes a wage-earner by proxy, because it takes the mother's place in caring for the children too young to be left alone, helped to meet the future the law compels? The child must meet the educational requirements of the law at fourteen or not become a wage-earner until sixteen. Shame often keeps children out of the classroom because they are too large and too old for the grade.

How many more day nurseries have been established in the States where the educational requirements for wage-earning at fourteen have been advanced? How many day nurseries have received money to enable them to establish classes to help recover the lost school time, to train the older children to meet skillfully the demands of the home, thus relieving them of the burden and extravagance of their ignorance? How much is being done for the boys and girls who cannot at fourteen accomplish the required school work, who are hopelessly behind?

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They may be foreigners, who do not acquire enough of the language to do the required work; they may not have the mental capacity; they may have been kept from school because of home conditions. Everything in their condition fights against school life. If allowed to live in idleness until sixteen, when they may go to work in any State, they have lost ambition, have formed the street habit—perhaps acquired in infancy and now confirmed. Work and its confinement becomes punishment. What is being done to train these boys and girls that at sixteen they may at least know how to follow directions and enjoy work through mental conception of its value? How many more boys and girls will a blind community allow—because of neglect—to sink or be pushed into a level lower than that in which they were born? How many more years must pass before the problem of these children will be met by the preventive rather than a redemptive policy? The school attempts much, but it does not reach all the thousands. Society can, if it will, save these children. It is only a question of money.

A few years ago the writer's attention was attracted in Richmond, Virginia, to a beautiful old house surrounded by trees and a lawn on which a number of children of all ages were playing, the larger ones caring for the younger ones. Some children were reading; other groups were talking. It was so unusual that the writer rang the bell to ask what work was being done there. It was a day nursery, to which the women who worked in the tobacco warehouses not far away brought their children of school age when they went to work. The children were registered in school from this nursery, and returned to it after school, to remain until the mothers called for them. The girls were taught to mend their own clothes and the clothes of younger brothers and sisters. Those old enough to have home work assigned them were helped by a teacher in the nursery to do that work. The children ranked at school with the children from more prosperous homes. "Environment is a sculptor who shapes the clay of our lives." Who, without the experience, can conceive the difference in the working capacity of the mother who knows her children to be safe and well cared for, and that of the mother who must work with the paralyzing thought of children at the mercy of themselves and a world of debasing influences? Is it any wonder that the mother of neglected children seems dense and often brutal? Think of the difference between the children who are the natural evolution of the two environments! Whose is the fault?

Every woman who employs a mother knows the awful penalty that mother is paying because she is a wage-earner, and knows also the fear she has of the loss of wage-earning opportunity. What is the community doing to reduce her penalty for bearing her burden? How is the community trying to reduce its own penalty for neglecting these children? They become, thousands of them, greater or lesser criminals against society.

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Comment on Current Books

The Resurrection of Christ

This volume[1] from the University of Leiden has a fair claim to be reckoned as one of the really important works upon its subject. It regards the resurrection of Christ as the manifestation of a surviving personality, not as the resuscitation of a material body. This latter, though the primitive belief, was not, even to those who held it, the central fact, but rather the triumph of life over death, as it is to us. The aim of this book is to reach by literary and historical criticism the actual facts involved in the New Testament tradition. Paul, the earliest documentary authority, bases faith in the resurrection on the ground that the Lord had been seen, not on the story of the empty tomb; Paul was convinced that a spiritual being had appeared to him—a conviction experienced by the other disciples also. For this fact Professor Lake finds a solid basis of history. He considers that the story of the empty tomb developed as an *inference* from the common belief that resurrection was conditioned on resuscitation of the body—a belief not now extinct. Hence the later development in the narratives of Luke and John—a body with flesh and bones, etc. Though these enlargements of the primitive tradition are pronounced unhistorical, neither criticism nor philosophy can discredit the fact that the disciples witnessed certain "appearances dependent on the personality of Jesus." Here modern psychology affirms that these are closely related to facts recently obtained in psychical research, and here Professor Lake pauses in anticipating the approach of a new phase of the discussion, which he conducts thus far with admirable thoroughness and candor. Though belief in the resurrection of Christ was from an early date till recently bound up with the Jewish belief in the resurrection of the flesh, it is, as he warns us, courting intellectual disaster to Christianity to insist that it must continue so to be.

The Dutch People

With the fourth volume of his "History of the People of the Netherlands,"[2] Professor Petrus Blok reaches what is probably the most interesting period in all Dutch history—that intervening between the renewal of war with Spain in 1621 and the death of William III. in 1702. But, as in the preceding volumes, the dramatic and picturesque aspects of the "golden age" of the Netherlands fail to arouse in Professor Blok other than a purely scholastic enthusiasm. Only once or twice—as in the matter of the murder of the De Witts and the four days' naval battle in the second English war—is he stirred to do anything like really vigorous writing. Naturally, therefore, unlike Motley's *magnum opus*, Professor Blok's account of the struggle of the Dutch people to freedom and nationality makes scant appeal to the general reader of history. But the student cannot well afford to pass it by. It embodies the results of the ripest and latest scholarship; it makes plain the intricate causes of the rise and decline of the Netherlands; it pictures social and economic conditions compactly, definitely, and unerringly; and, as in the volumes already issued, it follows military and political happenings with painstaking detail. As a rule, Professor Blok's judgments on men, measures, and events are conspicuously fair and sober, though occasionally, in writing of foreign relations, he is a Dutchman first and a historian afterwards. The Dutch point of view is also evident in the absence of any detailed discussion of the efforts of the Dutch West India Company to colonize and hold New Netherland. To the American historian the story of the Dutch in America is of first-rate importance; to the Dutch historian it is almost negligible. In this connection, however, it is worth while pointing out that Professor Blok emphasizes a fact which American writers do not always appreciate—namely, that the Dutch West India Company was primarily organized, not for trading or colonizing purposes, but as a fighting machine to cripple the power of Spain.

An Englishwoman's Reminiscences

Lady Dorothy Nevill, who is still living at an advanced age, a year ago or more published one of the liveliest books of reminiscences of our time. Its readers will cordially welcome a second volume[1] of the same character, in which Lady Dorothy and her son Ralph, who edits the book, have in a purposely desultory but entirely enjoyable way collected the odds and ends of anecdotes, comment, and personal experience which were omitted from the earlier book. It will be remembered that Lady Dorothy was a Walpole, and

[1] The Historical Evidence for the Resurrection of Jesus Christ. By Kirsopp Lake, M.A. G. P. Putnam's Sons, New York. $1.50, net.

[2] History of the People of the Netherlands. By Petrus Johannes Blok. Part IV. Frederick Henry, John De Witt, William III. Translated by Oscar A. Bierstadt. G. P. Putnam's Sons, New York. $2.50.

[1] Leaves from the Note-Books of Lady Dorothy Nevill. Edited by Ralph Nevill. The Macmillan Company, New York. $3.75, net.

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there are not a few side-glimpses of special interest at the famous Walpoles, Horace and Robert, and at others of the family of less note. Moreover, she has known an exceedingly great number of distinguished or odd people. Her gossip is never harsh or censorious, although she does not hesitate occasionally to point out the weaknesses of bygone celebrities, as in the case of Lady Holland, and of that other society autocrat of whom people used to say, "Are you going to see Lady —— insult her guests to-night?" As a rule, the book is extremely good-natured, and it includes not a little about art, antique furniture, old china, and other subjects with which Lady Dorothy is familiar because of her long-time passion of collecting.

Islam That Mohammedanism presents a political problem to the Christian powers of Europe is well understood. Unsettled conditions in three continents show it. That Christian missions are helpful toward a pacific solution of it through their educational agencies many facts show to be quite credible. Such agencies have a strong claim on American interest, to which no humanitarian movement is foreign, however remote from it the political problem. The Christian churches of this country should take an especial interest both in winning back from Mohammedanism the lands which it conquered by the sword twelve centuries ago, and in meeting its challenge to Christian missions in Africa, through which it is rapidly spreading among barbarous tribes. The present volume[1] by a missionary scholar long resident in Arabia is a compact compendium of complete information on all the facts pertinent to a complete understanding of the present conditions, political, religious, ethical, and social, of the problem presented to Christendom by the antagonist which now dominates a seventh part of mankind.

Continuation Schools This volume of seven hundred and fifty pages upon the problem of continuing the education of those whom circumstances withdraw from school at an early age has a strong claim on attention in this country, though addressed especially to the countrymen of the editor, a professor in Manchester University. "Evening Schools"[2] is the American equivalent of the British title. The problem is certainly as serious here as there. Here, as there, is a lack of skilled labor. Here, as there, lack of work is often traceable to the lack of suitable instruction and training during the critical period of adolescence. To produce normal and capable men and women is not yet, even in our democracy, made as much of as the production of commodities. It may surprise those who are wont to think of our educational system as superior to the British to learn that much less is done here in evening schools than there. In both countries the great drawback to the efficiency of these is a partial and irregular attendance, which requires correction. The trend of British opinion is toward the compulsory attendance which obtains in Germany, whose continuation schools are the best in the world. This requires further legal obligations of employers, and interference with injurious forms of industry. The bottom question of this, as of other social problems, is whether the public interest is centered in capital or in citizens. Professor Sadler's volume is a mine of information—historical, descriptive, and tabulated—upon the various lines in which the problem of "further education" has thus far been worked at in European countries and in our own. The chapters dealing with child labor and with trade schools for boys and girls are especially pertinent to present interests here.

Heralds of American Literature A study[1] of the first period of literary activity on this side of the Atlantic, and an endeavor to select those writers who wrote, not simply from the impulse to record, as many of the Colonial writers did, nor from the rhetorical impulse, as many of them did with impressive success, but from the literary impulse, pure and simple. In carrying out this purpose Mrs. Marble devotes seven chapters to Hopkinson, Freneau, Trumbull, the Hartford wits, Dennie, the lay preacher, William Dunlap, the first American dramatist, and Charles Brockden Brown. None of these writers were bright and shining lights, but they were all more or less stars of the early morning, and in the case of Hopkinson, Freneau, and Brown they made real, if minor, contributions to American literature. Mrs. Marble, whose method is largely descriptive and biographic, has put the knowledge about this group of writers into very convenient form.

Essays in Poetry This latest volume[2] from the pen of Mr. Stopford Brooke deals with some of the most individual or most important modern poets—with Blake, Scott, and Keats, and there are three chapters on Shelley. American readers

[1] Islam: A Challenge to Faith. By Samuel M. Zwemer, F.R.G.S. The Student Volunteer Movement for Foreign Missions, New York. $1, net.

[2] Continuation Schools in England and Elsewhere. Edited by M. E. Sadler, M.A. Educational Series No. 1. At the University Press, Manchester, England.

[1] Heralds of American Literature. By Annie Russell Marble, M.A. The University of Chicago Press, Chicago.

[2] Studies in Poetry. By Stopford A. Brooke. G. P. Putnam's Sons, New York. $1.75, net.

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are familiar with Mr. Brooke's critical work, always sympathetic, based on sound knowledge, and not lacking in the finer insight; but of late years somewhat too fluent, lacking exact definition and sharp precision of statement, and inclining occasionally to didacticism.

Loues Labors Lost

This[1] is the first volume in "The Old Spelling Shakespeare," an edition to be contained in forty volumes to be issued at short intervals, under the editorial direction of Dr. Furnivall The special feature of this new edition will be the reproduction of the orthography and arrangement of the quarto and folio versions. Dr. Furnivall has for more than a quarter of a century been at work on the preparation of an edition in such a form as would be harmonious with the poet's own orthography, his aim being to place the Shakespeare text before scholars and students as nearly as possible in the exact form in which it left Shakespeare's hand. The plays are to be issued in separate volumes—small quartos, very tastefully printed with the necessary variations of type. They are to be furnished with textual notes and collations, each play to be accompanied by a short preface. The comedies and romances will appear first, to be followed in due time by the histories, tragedies, and poems; and the books are to be issued in two forms, the library edition being printed on Levant paper, bound in heavy parchment.

Wordsworth and His Circle

Here is another contribution[1] to the large collection of books about the Lake Poets. It contains much that is interesting and a good deal that is irrelevant, with liberal quotations and a great deal of biographical matter, valuable chiefly as giving background and atmosphere.

A New England Church

This booklet, a well-written, finely illustrated narrative of an old church, deserves honorable mention as a good example of what the historic spirit may do elsewhere in treasuring the remembrance of a worthy past.

Letters to The Outlook

DO ANIMALS REASON?

I.—A REPLY TO MR. BURROUGHS

How can Mr. Burroughs, believing as he does in our animal descent, that "these are his kith and kin; their marks are still upon him," and that instinct is "inherited memory"—inherited habit it has been called—believe that animals do not reason? That their reasoning powers are less than the animals of Æsop, the Arabian Nights, and some later story-tellers, I entirely agree. But grant that instinct is inherited habit, how did it start? How did the habit form? Was there no conscious, deliberate, even though slight, adaptation to environment? Take the beavers and their dams. That they do foolish things may be granted without granting that they do not use *some* reason or have some *slight* power of adapting themselves to "exceptional conditions when" they "are up against a new problem." I have seen curious instances of this—not very intelligent, from a human standpoint stupid. But, as a matter of fact, wherever were there two dam sites exactly the same? There must always be more or less adaptation to the particular case.

There is no instance Mr. Burroughs quotes of stupidity in animals but could be matched in men outside the insane asylum. The man who at the noon whistle carried a hod of brick down five ladders rather than up one was neither unique nor crazy. But no sensible man would deny that the most intelligent animals are vastly less intelligent than a normal man.

As to morality, that is, of course, a delicate subject. It depends on how one defines it. But animals and men act under motive. In both, motives may conflict; for instance, curiosity and fear, self-preservation and the preservation of offspring. Now, the only way in which I can base human morality is to *assume* some motives more worthy morally than others, and call that man moral or good who is good from the view-point of the more worthy motives. Unless we apply the term morally better to only a very limited range of motives, such as the love of God, I do not see that we can deny morality to animals.

Mr. Burroughs must have had a hen partridge take him off from her young by pretense of a broken wing. I doubt very much if she knows she is pretending, but I do not see why she can help realizing that it will draw the fearful object after her rather than her chickens. He has doubtless noted how much longer some partridges will keep it up

[1] Loues Labors Lost. (Shakespeare Library.) Edited by F. J. Furnivall, M.A., Ph.D., D.Litt. Duffield & Co., New York. $1.

[1] William Wordsworth, 1770–1850. By D. Rannie. G. P. Putnam's Sons, New York. $3.50.

[2] Reminiscences of a New England Church and People. The Salem Press Company, Salem, Massachusetts.

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than others. How does he know that the natural fear of man is suppressed in the mind of the mother partridge? The natural explanation would be that it was still there, but overruled by the mother passion, which is stronger in some partridges than in others. And as fear for her offspring grows less as the danger grows less, there comes a point where self-preservation masters it.

To take another real instance. The ferocity of a "she bear robbed of her cubs" is proverbial. But Michigan black bears have pretty well learned the fear of man. Yet once one of a survey party of three, armed only with a revolver that wouldn't go off, met a she bear with three young cubs. The cubs climbed little saplings, and the men, by shouting and barking like dogs, managed to scare the she bear off so that she ran away and left the cubs to their fate. If her mother instinct had been strong and she had made a rush for the men, as from her motions she appeared to debate whether or not to do for a few seconds, they would have stayed not on the order of their going. Now, assuming that there was a conflict in her mind between the motives "men—run" and "enemies of my cubs—charge them," from the bear point of view she was a bad bear. How does Mr. Burroughs know she was not? Of course I cannot prove that animals are not Descartes's automata. But I cannot for the life of me see why we should deny them the power of choice. They seem to choose. And in the power of choice between motives would seem to lie the germ of morality.

A. R. DE L'EGLISE.

II.—A DOG THAT REASONS

Last night I read an article in your magazine in which John Burroughs asserted that no animal can reason. One would argue from that that he never had a dog, but he says he has.

I am the owner of a cocker spaniel named Ned. He is not a great logician, nor could he solve a difficult geometrical problem on sight, but he can reason nevertheless. For a year or two after we got the dog he slept in the house. One summer we noticed that Ned slipped away every evening just before bedtime. I finally persuaded my wife that he wanted to sleep outdoors. The next evening I took care that he did not get away. When we went into the house, all said good-night to Ned and let him stay outdoors. We did the same for the next two or three evenings, and since that time he has never run away at bedtime. He now uses his own judgment about sleeping in the house, comes in when it rains and when the evenings commence to get cool in the fall, and stays outdoors in the hot summer weather. Was it instinct that told him we had changed our minds about making him sleep in the house?

Some years ago my wife and daughter spent the summer away from home. Ned and I were left to take care of the house. I came downtown for my meals, and he got his at a neighbor's. I walked to town and came out the front way each morning. Ned would come to the limit of the lot with me, and after I got well started would trot over to the neighbor's for his breakfast. I got my dinners about six o'clock and then took a car for home, arriving about seven and going in at the back gate. After two or three days the dog was always there to meet me. My neighbor, Mrs. Smith, who gave him his meals, mentioned to me frequently that Ned was well contented with her and her dog during the day, but that it was impossible to keep him after time for me to be at home. She coaxed him and petted him and even tried to hold him just to see if she could, but he was always at my back gate when I got there. Did he instinctively discover that I would go up on the seven o'clock car and would go in the back way instead of the front way as I had gone out?

He knows when Sunday comes as well as anybody. If we all go to church, as we sometimes do, he goes to the car with us and then returns home. If I stay at home, as I sometimes do, he stays with me. But in the afternoon none of us can get out of our yard without Ned unless he is locked in the house. Two or three Sundays ago I started out for a walk in the afternoon without mentioning the matter to the dog. I happened to look around and saw him a little ways behind, hugging the ground and making himself as small as possible. He evidently figured that I didn't want him, but if he could keep me from seeing him until I got some distance away from the house, he wouldn't be sent back. That wasn't his first experience. When I called out, "All right, Ned!" he was at my side in a moment, and saying, almost in words, "You were not trying to run away, after all. You just forgot me for a moment."

I could tell many similar instances, but this is enough to show that my dog reasons, if John Burroughs's doesn't.

CHARLES BALDWIN.

Salt Lake City, Utah.

III.—A FOX STORY

Apparently a portion of the American people have found time, in the intervals not filled by their own occupations or the consideration of the trusts, to show a sudden interest in the habits of animals. Perhaps I

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may be allowed to supply additional data. I have no especial views to defend; I possess no very strong convictions as to whether hunting and fishing are cruel and hardening or expansive and mellowing in their effect. (Parenthetically, I enjoy both.) Neither do I know whether animals act because of inherited reflex of the neural ganglia, or in accordance with the dictates of conscience and higher education. I have no desire to be thought a "nature faker," nor have I formally joined the Ananias Club. My reason for this utterance is none of these, but simply that, should I withhold any evidence, now so much desired, on these engrossing themes, I should consider myself an undesirable citizen.

Not long ago a hound started a fox on the Vermont side of the southern part of Lake Champlain. The fox, after leading the dog a few miles, crossed the lake on the ice, the dog following. After several hours among the mountains, the animal, now much wearied and pressed by the hound, recrossed the lake and entered the highway. He soon overtook a loaded sleigh, the driver of which, closely muffled and sitting on the front of the sleigh, did not notice his approach. Having come of a race of foxes who were doubtless accustomed to riding on sleighs, this fox knew what to do. His ganglia acted promptly. He leaped on the load, and quietly remained there for some time, until he was discovered by the driver, who was heartless enough to frighten him off. After a long hunt at the point where the fox became a passenger, the hound took up the scent again, and the fox was shot some four miles further up the road.

Knowing that the act of an animal may be interpreted to prove whatever a disputant desires, I submit this bit of evidence, soberly attesting its accuracy, to whichever side of the "reasoning animals" controversy it may seem to support. W. E. AIKEN.

Mount Hermon, Massachusetts.

IV.—ANIMAL PSYCHOLOGY

Thirty years' constant work in psychology—especially in animal psychology, or biophilism, as I have named my special line of effort—seems to have revealed to me that in the life of the subject, whether man or beast, there are actions of three sorts. These are the mechanical, the reflex, and the voluntary.

As to the first, that the beast, for instance, breathes precisely as does the man no one questions. Nor, as to the second, does any one question that, as an example, the dog sneezes, upon inhaling snuff, from the same arrangement of nerves which would bring a sneeze from a man upon his inhaling some of the same substance.

We come to differ when we reach the region of voluntary actions and their causes. I once said to Mr. Burroughs, in the course of a delightful conversation in his summer-house overlooking his vineyards on the Hudson:

"There are those who deny that the lower animal has the power of self-direction."

"I," he replied, "am not a psychologist, and never expect to be."

That was years ago. He has evidently changed his mind. He has certainly become a psychologist. But I must dissent from him when he takes the ground that the actions of the lower animal can always be explained by instinct. Instinctive actions and hereditary actions—different classes of actions, by the way, some psychologists to the contrary notwithstanding—are reflex actions. The fatalist in philosophy and the Calvinist in theology may be right. There may be no actions which are not reflex actions. There may be no such thing as free agency on the part of the finite individual. No man, no beast, may have the power of self-direction. That I am sure Mr. Burroughs does not hold. In the course of the conversation to which I have referred he said:

"If a bird have not the power of self-direction, how can it fly through a hole in a hedge?"

Back of voluntary action is thought. That involves reason as well as imagination. One should think that when two things come together in a mind—two or more—and a conclusion has been reached, or an act has been performed to an end, reasoning has taken place. I was throwing a ball down the rectory lawn. My dog Tracy was retrieving. I was sitting on the edge of the veranda, my feet on the step which leads to the ground. I refused to touch the ball till he had placed it between my feet. The lawn had been mowed. Once, in picking up the ball, he took with it some hay. When he laid it in the proper place, the hay fell from his mouth on the ball. I hesitated in regard to taking hold of it. What did he do? He deliberately brushed the hay away with his paw. CHARLES JOSIAH ADAMS.

The Bureau of Biophilism,
Rossville, Staten Island, New York.

HE WOULD BE WELCOMED

I note in The Outlook a letter by J. B. Weaver, Jr., of Des Moines, asking where men of his "way of thinking can find a home in organized religion in this country." Permit me to say that, having served as pastor of four Congregational churches in three different States, I can without hesitation

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promise Mr. Weaver that he would be welcomed in all of them on his statement of belief. Further, that if he had the disposition, and I know he has the ability, to take office in any of these churches, he would be elected to such office. I have no doubt that the Plymouth Church of Des Moines would gladly receive him. If he lived in Cleveland, the Pilgrim Church, which entertained the National Council last October, would gladly accept him, and give him all the work he would be willing to do. Perhaps it would interest your readers to see the following Creed, which is the only test offered to members upon admission:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his Son our Lord, who by his life and his death upon the Cross offereth salvation to all men; we believe in the Holy Spirit, the Church universal, the sacred Scriptures, the communion of saints, the forgiveness of sins, the resurrection of the dead, and the life everlasting." DAN F. BRADLEY.

Pilgrim Church, Cleveland, Ohio.

A DEFENSE OF MAINE

I have been looking for a reply to misrepresentations in your paper concerning the people and prohibition law of Maine. None have appeared, so I conclude you prefer giving your space to gentle discussions of fish-killing and the sympathetic clam. I am descended from five generations of Maine pioneers and farmers, have relatives and friends in dozens of little Maine villages, and know the people thoroughly; therefore I am indignant that The Outlook insistently advocates the idea that Maine men have for nearly half a century supported a law which does more harm than good, and are not bright enough to see their error.

Stupid, bigoted prohibition lawmakers and shameless, drunken lawbreakers—truly a "yellow" picture of Maine social and political life!

Maine has neglected neighborhoods where the ignorant "tough set" sell and drink whisky, and I am truly sorry that "W. L. S." spends his vacations in such places when quiet, beautiful, law-abiding little villages would gladly welcome him. There is also a would-be "smart set" who think that liquors, like the "organ in the parlor," will "give the house a tone," so they "libate" and feel very stylish and fast! Certainly Maine cannot entirely prevent the use of intoxicants; neither can New York absolutely prevent petty larceny, but the idea of granting licenses to pickpockets because people will steal would be called absurd.

I have not the advantage of "vacations spent in Maine," but lived twenty-four years in the typical farming village of East Corinth, and spent two years in the Bangor training-school for nurses and two years in professional work in Bangor and vicinity. During all this time I knew just six drunkards and five divorced women. But in two years on an isolated ranch in this license State I personally know five drunkards and have heard of several others.

Saloons are frequently forced upon the settlements. A petition against licensing a saloon in Union, Washington, was signed by every taxpayer in the precinct, yet license was granted, and the saloon is there. Allyn, another hamlet in this county, had the same experience. The citizens of Kamilche had succeeded in keeping out saloons, but one morning they awoke to the fact that a license had been slyly granted, and its purchaser was about to begin business.

A young half-breed Indian, whose home is in Kamilche, said to me: "It's darn mean to crowd a saloon into that little burg; it spoils the place for everybody except the drinkin' fellers, and they could walk to town, only six miles, and do their drinkin'. My brother got hanging 'round that saloon. His wife told him to quit or she'd leave. Guess he thought she was foolin', but one night he come home and she wa'n't there. Oh, how he bellered and roared 'round! She'd went to Everett—they fight saloons *hard* there—and he followed her. They won't come back any more, and I won't stay there. No place to go evenin's; all the fellers at the saloon."

Can any one believe that these license conditions are better than prohibition as it is in Maine? I would like to advise the critics to acquaint themselves with affairs and people here, and then with the *real folks* of Maine (the majority and lawmakers) before publishing cocksure verdicts that prohibition produces more drunkards than licensed saloons.

Modern thought recognizes the saloon as a destroyer of home and social life, a breeder of criminals, a source of political corruption. Why legalize it yet punish the anarchists, murderers, ravishers, robbers, and bribe-takers whom it creates?

MABEL L. HAMMONS WEAVER.

Union, Washington.

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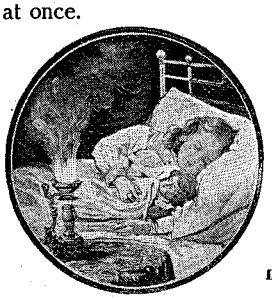

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